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"RELIGIOUS EDUCATION" IN CHURCH SCHOOLS.

(From the CHURCH INTELLIGENCER, January, 1904.)

PREBENDARY REYNOLDS is the editor of a series of handbooks "for the use of teachers," which contain "schemes of lessons, and blackboard summaries." He became an Inspector of Schools in 1882, and since 1886 he has been Chief Diocesan Inspector of London, and since 1895 Archbishop's Inspector of Training Colleges. His "Handbook" to the Prayer Book has just been published, and its importance is, that it shews very clearly what the Bishops who have given to him these appointments, now regard as being "Religious" education. The teachers in the Training Colleges, it seems, are to "write APOSTOLICAL SUCCESSION on the blackboard and explain," viz., "that our present clergy can trace their spiritual genealogy up to the time of the Apostles in an unbroken line as certainly as any natural genealogy" (p. 142) i.e., "can trace their predecessors name by name, up to the Ordination on the evening of the first day of the week, when the doors were shut" (p. 460). "Ordination in England is to a sacrificial priesthood, as is evident from the service itself" (p. 487). "The word priest carries with it the idea of an altar." (p. 265). The teacher is to "explain why the priest stands" at the beginning of the Communion Service, viz., because "it is the proper attitude of Offering" (p. 283). "In the Eucharistic *Amen*, the people hail the sacrificial acts" (p. 297). The word "mass," we are told, means "something sent up, or offered to God" (p. 263). The scriptural proof of these statements is alleged to be that the word "Do" means offer to God, and the word rendered "remembrance" really means an outward Memorial (pp. 388-389) which is said to be "presented before the Father" (p. 281). "*The presence of Christ's body and blood is in the elements them-*

selves" (p. 389.) And in the Collect for the 15th Sunday after Trinity we are told that the words, "perpetual mercy" are "literally by perpetual propitiation, which means the appeasing atonement wrought by Christ. The Collect was, of course, composed with special reference to the Holy Eucharist" (p. 215). PRAYERS FOR THE DEAD are repeatedly inculcated (pp. 16, 251) and three times over the supposed precedent of Onesiphorus is polled as an unquestioned authority for the practice (pp. 282, 358, 479). In favour of the practice of hearing mass the teachers are assured that the words "all others that mind not receive the *said* Communion shall depart out of the quire" (in the First Prayer Book) "do not refer to non-communicating communicants but to habitual non-communicants" (p. 286); and Mr. Reynolds professes to think that "the reason is obscure for the addition" to the American Prayer Book, at its recent revision in 1892, of the words "*and sufficient opportunity shall be given to those present to communicate.*" The reason obviously was to put an end to the profane practice of converting the Holy Communion into a sacrificial mass by hurrying on the service without pause after the minister's own solitary reception (p. 298). But none are so blind as those who have not the will to see. As to Purgatory, Mr. Reynolds has this curiously irrelevant remark when treating of "INDULGENCES" (p. 474). He says of them, "With regard to temporal punishment, the custom [of granting Indulgences] may be free from danger and the best defenders of the doctrine, confined it to temporal punishment; it was when the Pope arrogantly claimed to be able to remit punishment in Purgatory that the doctrine became most dangerous." Surely he cannot be ignorant that purgatory is itself but a "temporal" place of detention, and the whole system of masses for the dead, and prayers of the dead, relates exclusively to "temporal" conditions. Even Rome does not teach that those who go to Hell are benefited by indulgences or by requiem masses.

A doctrine so "high" as the above naturally demands a suitable ritual. On this head, teachers are referred to "the very able book of Mr. J. T. Micklethwaite on the ORNAMENTS RUBRIC." That rubric they are told, "can scarcely have any reference to the Prayer Book of 1549" (p. 49.) Mr. Micklethwaite says plainly that "in 1662 it was thought better to refer back to the time *before the introduction of the English Service*," to what he calls, "the unbroken usage of centuries." Among other ornaments

thus singled out for sanction are mentioned "Elevation curtains, censers, crucifixes, lights before the reserved Host, holy water vats and sprinkles, torch staves, and beside all these what Mr. Reynolds justly calls "a remarkable and lengthy list, which," he says, "are according to this rubric, legal in the Church of England." Our Review of Mr. Micklethwaite's book (INTELLIGENCER, XV., 27) may be usefully referred to for further details.

As to BAPTISM the teaching is no less clear. "The child is put into the water 'a child of wrath,' it is taken out 'a child of grace'" (p. 385). "The child is given a lighted candle at Baptism, which can shew the way to the gates of heaven" (p. 315). "A custom, to which [*sic*] frequent mention is made in English diocesan synods, was to bind round the head of the newly confirmed a band of new white linen; this was a symbol of the cloven tongues, as of fire" (p. 397). "ANointing is still used" at Confirmations, we are told (p. 405); and EXTREME UNCTION "is still sanctioned by certain Bishops, and has not been prohibited" (p. 421), while RESERVATION for the sick "has often been observed and is sometimes necessary" (p. 422). Before leaving the doctrinal part of this remarkable book we may notice that in baptism, "The sanctification of the water differs from the consecration of the elements in the Holy Communion, in that it is not of divine origin, and like the consecration of buildings has no sacramental effect, *i.e.*, there is no 'Inward Part' with regard to the water." But then, if Baptism has no "inward part" it is no longer a sacrament! This consideration might have suggested to the Prebendary that the words "outward" and "inward" are *not* relative to the elements, but to the recipient's body and soul respectively.

ABSOLUTION is the "actual conveyance of pardon" (p. 52). Teachers are warned against the "heresies of Calvin and Zwingle" (p. 190.) They are to "write on the blackboard the names of the Breviary, Missal, Manual, Psalter, and Pontifical" (p. 21) and to describe to the children "the troubles and dangers in times of Mamertus, Gregory, Augustine" &c. (p. 110). The reading of the Gospel, it seems "has *always* [*sic*] been accompanied by ceremonial acts of reverence, *e.g.*, processions, the use of lights, incense, &c" (p. 269). Not only is bowing "at" the name of Jesus enforced on the mistaken ground that Phil. ii. 10 says so, but "it is an ancient *custom* to bow at the words 'was made man'" (pp. 351, 273). "The *Custom* of bowing the head at the gloria," it

is mentioned casually, "is taken from Isa. vi. 2." (p. 58.)

From the above enumeration (which is by no means exhaustive) it will be seen that a fairly complete doctrine of the Seven Sacraments of the Church of Rome is given by the official representative of the Primate and the Bishop of London, and is being taught by what is called the "Method" to the children of our public National schools! For the sake of facilitating reference, the pages are indicated at which these choice morsels of Episcopal teaching are to be found. It is evidently for the sake of these sacerdotal teachings that Prebendary Reynolds would seem to have been selected, because on the "lower" ground of giving accurate information, the book is open to grave censure. For instance, what can be more gross than to quote (p. 486) Newman's language from Tract XC. to show that the Tridentine doctrine of the sacrifice of the mass was not aimed at in our 31st Article of Religion, and yet to omit to mention that Newman *formally retracted that very statement*? In 1883 Newman reprinted this very tract, with notes, in which he said: "The reasoning in this section is not satisfactory. What the Article abjures as a lie is just that which the Pope and Council declare to be a divine truth. Nothing can come of the suggested distinction between mass and masses. What then the 31st Article repudiates is undeniably the central and most sacred doctrine of the [Roman] Catholic religion." (Via Media, ed. 1891; II.—351—6.) For still stronger language of repudiation the reader is referred to our Tract 200, p. 49, or *Tomlinson on the Prayer Book*, p. 286. Another misstatement equally gross, is that on p. 295, where the unfortunate "teachers" are told that the First Prayer Book "followed the plan of the earliest Eastern Liturgies, but not the Roman," viz., in placing the Invocation *before* the words of Institution. The facts, however, are all just the other way. They are also told that "the utmost reverence of word and *gesture*" were paid to the consecrated elements (p. 262). It follows therefore, that if the miraculous change is effected by pronouncing the words "this is my Body," Divine honour was instantly paid to the supernatural contents of the Sacrament, whereas the Eastern Liturgies went on to pray that the same elements, *still regarded as unconsecrated*, might "become" or might be made to the faithful recipients, the Body of Christ. Now the First Prayer Book is the *only* Reformed Liturgy which follows the Roman, and departs from all the "Earliest Eastern Liturgies" in this very respect: for which

reason both the Scottish and American liturgies have changed the order of sequence. They also place the "oblation" *before* the Invocation, whereas the First Prayer Book wrongly regarded the *consecrated* elements as man's offering to God, though really "given" as God's offering to men. (See on this point Goode's *Nature of Christ's presence*, p. 453; Scudamore's *Notitia Eucharistica*, p. 593; Smith's *Dict. of Christian Antiq.*, p. 271; Hammond's *Liturgies*, pref. xxvi.-xxviii.; Neale's Introduction to *Primitive Liturgies*, p. xii.; Popoff, p. 26). A mistake on this point would involve in the eyes of Romanists a formal act of idolatry.

Nor is Holy Scripture itself exempt from misrepresentation. John x., 16, is alleged to assert the necessity of the flock forming "one Fold." Acts ii., 42, is alleged (p. 357-8) to teach "the Apostolic form of government" by the word "communion" though the very next page that word is admitted to mean "something that all have in common." The idea of "fellowship" inherent in the word is the very opposite to that of hierarchical exclusive prerogative. "The prayers" in the same verse are said to mean "agreement in external forms of worship," a theory which is bolstered up by the further statement on p. 253 that "for the first three centuries the Liturgy was not written, but retained in the memory: this fact shows that uniformity was *probably* observed." On the contrary, it shews that uniformity was most improbable; and, beside that, we have two of the earliest witnesses to the "fact" that the Eucharistic prayer was variable according to circumstances, and varied with the person who offered it. Thus the *Didachè*, after giving a written formula, adds, "But suffer the prophets to eucharistize as they will" (x., 7), and Justin Martyr says "bread is brought to him and wine and water, and the President sends up prayers and eucharists *to the best of his power*." (*Apol.*, cap. 67.) Mr. Reynolds mistranslates this word "*prospheretai*" as meaning "bread, &c., is offered." But in the 65th chapter of the same Apology we have the very same transaction described in these unmistakable terms, "*prospheretai to proëstoti*" "is brought to the President of the brethren," which certainly did not intimate that "sacrifices" were being offered by "priests" to "that one of the brethren who presided."

The Trullan Council, A.D. 692, is misrepresented as forbidding communion after food on Maundy Thursday (p. 178); yet, as

Bishop Kingdon points out, "they do not annul the Maundy as a meal *before* communion." This canon was held to permit the taking of a prandium on Maundy Thursday, and St. Augustine in his explanation of the canon, seems to acknowledge that such was its force. (*Fasting Communion*, pp. 79-80). But the sham information furnished as to our modern books is just as untrustworthy as these more "ancient fables." In proof that "it is quite a mistake to think that children were not taught during the Middle Ages; they were taught better than they were in the troubled time after the Reformation," Mr. Reynolds (p. 331) quotes a sermon of Bernard Gilpin, saying "in twenty miles' compass there is scarce a man to preach; the boys and girls of fourteen and fifteen cannot say the Lord's Prayer." Mr. Reynolds overlooks the fact that this discloses the condition of the clergy *before* the Reformation, for the Catechism in our Prayer Book was then barely three years old. It was, of course, impossible to suddenly create a learned clergy, when the livings were still largely filled by the ex-Mass-priests. Hooper's celebrated examination of the Cathedral dignitaries and other clergy (*Later writings*, p. 151) shews the wretched condition of the old clergy—those Vicars of Bray who had never vacated the livings.

The "teachers" are told (p. 362) that in 1547 "the Parliament of its own authority appointed a committee of Divines" to draw up the O.H.C. of 1548. The statement is wholly untrue. The statements about Nowell's three catechisms (p. 332) are both confused and erroneous, and the "A.B.C. with the little Catechisme" mentioned on p. 333 was simply Nowell's Little Catechism in English, which had the A.B.C. on its first page. Bishop Reynolds is described (p. 120) as a "dissenter," which he certainly never was; he himself says he *never* refused cap or surplice, and that he had urged conformity in the use of the cross in baptism, though objecting to it "in that great Conference, because of the superstitious conceit that the Papists have of it" (MS. Gibson, I., p. 121). If his namesake at St. Paul's were equally careful to observe the rules of the Church of England, which he happens to dislike, he would be a better Churchman, though, perhaps, not a Diocesan official. The statement (p. 305), that the bishops at the Savoy Conference "consented" to the re-insertion of the black rubric is not only untrue, but contradicts Mr. Pullan, on whom he professes to rely. The statement about Gunning, on the same page, is very apocryphal (see Dimock's

pamphlet on the Black rubric, p. 25, and CHURCH INTELLIGENCER, XVII., 127). The similar statement on p. 119 that Gunning composed the Prayer for all sorts and conditions of men is contradicted by Bishop Jacobson in his notes on Sanderson's *Works* (V., 337), who says "the prayer for all conditions of men has been usually attributed to Gunning, on no better evidence, it would seem, than a college tradition that whilst Master of St. John's, Cambridge, he interpreted the rubric prefixed to prohibit the use of it in the order of Evening Prayer." Teachers are also taught that in the Collect for the Circumcision the word "we" near the end was "inserted by the printers" (p. 153). On the contrary, the word did not exist in the printed book of 1636; it appears for the first time in the MS. annexed to the last Act of Uniformity. The rubric forbidding the burial service to be read over persons "that die unbaptized" elicits this stupid comment (p. 425), "the American Prayer Book has altered this rubric to 'unbaptized adults,' whilst the Irish Prayer Book has 'unbaptized being infants.'" The fact, however, is that in the Irish Prayer Book the above wording of our own rubric is *retained*, but a special provision is also made for infants "not having been withheld from baptism by wilful default or neglect." But the truth is that Prebendary Reynolds is a very confused thinker, and very often says what he did not intend to express—a strange peculiarity in a teacher of "teachers." Thus he tells us that "till 1662, instead of the words 'as at this time,' the words 'this day' were adopted from the Scotch Prayer Book of 1637" (p. 146). He talks of the rubrics "about *reconsecration*" (p. 299), a practice which never existed anywhere. He asks, as if from the Catechism, "What is required *by* persons to be baptized?" (p. 386.) He broaches the extraordinary statement that, "A true repentance results in a steadfast purpose to lead the new life. That does *not* mean the regenerate Christian life which becomes the children of God"! (p. 391). But we are weary of pointing out the unreliable character of this Handbook, which has for its apparent aim the "Reunion of Christendom," rather than an honest exposition of the true meaning of the Prayer Book. It might have been written for the "Society of the Catechism."

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HANDBOOK TO
THE BOOK OF
COMMON PRAYER

FOR THE USE OF TEACHERS AND STUDENTS

BY

THE REV. BERNARD REYNOLDS, M.A.

ARCHBISHOPS' INSPECTOR OF TRAINING COLLEGES
CHIEF DIOCESAN INSPECTOR OF LONDON
PREBENDARY OF ST. PAUL'S

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TO TEACHERS

THIS book is written with the hope that it may be of *practical* use to teachers in giving instruction on the Prayer Book and Catechism, and to pupil-teachers in preparing for their examinations. It is gathered from experience of what is needed during many years of work in the Schools and Colleges and Pupil-Teacher classes.

In the preparation of it I have received kind and valuable help from the Rev. Canon Newbolt and the Rev. A. R. Whitham, Principal of Culham, for which I am deeply grateful.

B. R.



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FORMS OF WORSHIP

THE *first* fact that strikes us on opening our Prayer Book is that it is called COMMON PRAYER. The words are very comprehensive. *Prayer* is used for all kinds of worship (*i.e. worship*, treating God as He deserves to be treated), and includes praise. *Common*—because it is general, the worship of the Church, of Christians as one body.¹ In the King's Prymer (1545) the litany is called 'the common prayer of procession,' which is one of the earliest uses of the word, and illustrates its meaning.

The *second* fact that strikes us is that the book contains *forms* of worship. This is dependent upon the first: if it is *common* there must be *forms*, 'for common sense almost will tell us that when many are to pray together *as one* man, if their thoughts are to go together, they *must* agree beforehand what is to be the subject of their prayers, nay, what the *words* of their prayers, if there is to be any certainty, composure, ease, and regularity in their united devotions. To be present at extempore prayer is to *hear prayers*' (Newman, *Parochial and Plain Sermons*, vol. i. Sermon. xx.). The whole of this remarkable sermon will well repay study. He shows how—1. 'Prayers

¹ 'Common Prayer—that is, prayer in common, joint prayer, prayer all together, the prayer of Christians as one body. There are other sorts of prayers too—there is private prayer, there is household family prayer, there may be the prayer of a certain number of friends met together. But all these are different from common prayer, which is the prayer of the whole Church in its public place of worship. . . . This is common prayer—in which we join with others, not because they are our friends, or members of our household, but because they are Christians; in which we join with all who profess Christ's name, whether we know them or not, whether they are neighbours or strangers, because we are all supposed to share alike in being of God's family and household, and have the same needs, the same hopes, the same promises in common' (Dean Church, *Village Sermons*, 2nd Series, Sermon. xxx. on *Common Prayer*).

framed at the moment are likely to become *irreverent* (cf. Eccles. v. 2). 2. Forms of prayer protect from *wandering* thoughts. 3. From *excited* thoughts. 4. They *help our memory*, and set before us what we have to pray for. 5. They are particularly necessary for those who are busy: 'Shall we trust the matters of the next world to the chance thoughts of our own minds?' 6. The value of forms to the tempted and repentant is inestimable: 'Chance words and phrases of the services adhere to their memories, rising up in moments of temptation or of trouble to check or to recover them.' 'What friends do they seem to find amid their gloom in the words they learned in their boyhood!' 7. Forms of prayer recall us to the innocence of childhood.

We must have forms of *praise*, or else singing would be irreverent; it cannot be wrong, therefore, to have forms of prayer. The minister who conducts the service will be asking for what are known needs of the people, not for something in his own mind which may be what the people do not want at all—he is their mouthpiece, not his own; again, he has the experience of all ages of the Church: in our Prayer Book are gathered gems of worship from many holy minds, from almost all lands. In forms of prayer the whole Church is worshipping God, not merely the individual. Further, we have reason to know that such worship is what God intends us to offer.

1. The Church of Israel always had forms of worship in the Tabernacle and Temple and afterwards in the synagogues; some of these forms were taught by God Himself, *e.g.* Deut. xxi. 8; Num. vi. 24-26. The Jews still use such forms, some of them dating from Old Testament times.

2. Our Lord Himself showed His approval of this kind of worship by attending the Temple and synagogue services (S. Luke ii. 42; iv. 16-20). He told us also the advantages of agreeing as to what we pray for (S. Matt. xviii. 19).

3. The Church has used forms of worship from the first. S. Luke in the earliest description of the Church says 'they continued stedfastly in the apostles' teaching and fellowship, in

the breaking of bread and (the) prayers' (Acts ii. 42), where the expression '*the* prayers' evidently refers to set *forms* of prayer, which indeed the apostles are certain to have used as they still attended the Temple services.

4. An argument which is conclusive is that the Lord Jesus Himself left three forms from which all our worship has grown—the Lord's Prayer, the central words of the Communion and Baptismal services.

At the same time our Church does not discourage extempore prayer in its proper place, and specially sanctions it in the 'ordering of priests.'

In the first three centuries the services were not committed to writing, or if they were, were kept secret, from motives of reverence, lest they should be profaned by the heathen, whose most effective weapons were those of ridicule and parody; further, we know that one of the objects of persecution was to destroy the liturgical books. We have an edict of Diocletian (A.D. 303) ordering all Christian books to be burned.

It must be remembered that in the Church's first years the only regularly constituted service was that of Holy Communion; for a time the Temple services were still attended (Acts iii. 1), other services were a later development.

THE BEGINNINGS OF CHRISTIAN WORSHIP

We naturally, therefore, turn to the New Testament for the beginnings of Christian worship; but the record of those beginnings, whilst it is exact with regard to essentials, is scanty and incidental in the matter of detail. The apostles' chief work was to teach and baptize, not to organise services. Though there is evidence that they did regulate such services, the fact that there is so little that is certainly apostolic shows that there was practical unanimity on the subject; also it must be remembered that the apostles lived in the immediate expectation of the end

of the world, and, which seems a contradictory reason, they knew that such matters were part of the guidance of the Holy Spirit which their Master had promised. If we had a service-book of undoubtedly apostolic origin it would probably be used by the whole Church and would have hindered the *development* of the Church.

We have, however, two most valuable descriptions of early worship:—1. The celebrated letter of Pliny, pro-consul of Bithynia, to the Emperor Trajan, 112 A.D., indicates that the Christians had a recognised form of worship. He says that they met together before dawn and sang an antiphonal hymn to Christ as God, after which they bound themselves by a sacrament. This is the sketchy account of a pagan writing to a pagan. 2. A few years later, probably 148 A.D., we have the description of Christian worship written by a Christian to pagans. This is fuller, though necessarily not very complete. It is in Justin Martyr's first *Apology* to the Emperor Antoninus Pius and his adopted sons, Marcus Aurelius and Lucius Verus. As it is the earliest account of Christian worship with any detail, it is of great value. He says (*Apol.* i. chap. 68): 'On the day called Sunday there is an assembly at an appointed place of all who live in town or country, and the memoirs of the apostles, or the writings of the prophets, are read as long as time permits. When the reader stops, the president, by word of mouth, admonishes and invites the imitation of such good things. Thereupon we all stand up and offer prayers, and, as we said before, prayer being ended, bread is offered and wine and water. Then the president likewise sends up prayers as well as thanksgivings (eucharists) according to the power that he possesses, and the people assent with loud praise, saying Amen. Then there is distribution and participation by every one present of the eucharistic elements, and to the absent they are sent by the deacons.'

In the above Justin Martyr uses the word 'president' instead of *bishop* because he was writing to heathens who would not have understood the meaning of the latter word.

There is evidence also that 'Constitutions' and 'Teachings' of the apostles were known about the year 190, though their authority cannot be considered established with certainty. The following works of this character are of the greatest value in the study of early liturgies.

The earliest known Christian Manual is the *Didaché* or *Teaching of the Apostles*, which seems to have been written in Palestine, possibly before 100 A.D. (Pullan), but it is 'safer to assign the book to the first half of the second century' (Bp. Wordsworth of Salisbury). Some details are given of the services of Baptism and Holy Communion. It has been translated by Dr. Bigg (S.P.C.K.).

The second book of importance is the *Canons of Hippolytus* (about 200 A.D.), which contains rules and formulas for Ordination and Baptism, and, though not so fully, for the Holy Communion and other rites.

The *Didaschalia* or *Apostolic Constitutions* (200-250 A.D.), which gives a contemporary picture of Church life, describes a church and contains lengthy liturgical formulas. It has been translated by Rev. R. H. Cresswell (S.P.C.K.).

The *Prayer Book of Serapion*, Bishop of Thmuis (350) in Lower Egypt. This valuable book has recently been discovered at Mount Athos, and has been translated by the Bishop of Salisbury (S.P.C.K.). Serapion was a friend of the great Athanasius, and the book contains eucharistic, baptismal, and other prayers used in his diocese.

[There are other works of this character, the best account of which is in Bp. Wordsworth's *Ministry of Grace*.]

THE SERVICE-BOOKS OF OUR FOREFATHERS

The beginnings of our *Prayer Book* are to be found in the *liturgies*. The Greek word *leitourgia* (*leitourgia*) designated at Athens some *public work* or duty discharged by the richer citizens for the benefit of the state, such as superintending and paying for the public games, providing a public dinner to the tribesmen. When the Old Testament was translated into Greek the word was used for the *service* of God, *e.g.* 1 Chron. xxvi. 30, 'in all the business of the Lord' is translated 'in every *liturgy* of the Lord.' Naturally the word was adopted in the same sense in the New Testament (cf. S. Luke i. 23, 'when the days of his *liturgy* were accomplished'; cf. Rom. xv. 16; Phil. ii. 17; Heb. viii. 6; ix. 21; x. 11). Having been used generally for sacred service, the word became restricted to Holy Communion: it has again almost returned to its original meaning, which is to be regretted. It should be noticed that the word is used for the form of service, not for the sacrament itself. It is still a common name in the Eastern Church. There is frequent mention of *leitourgia* in the New Testament, and there are many descriptions of and quotations from liturgies in early writers which, whilst they preserved a primitive and universal scheme, no doubt coming from apostolic times, may be classed into different families of liturgies. A writer of Roman history states that the earlier we ascend 'the more decided and uniform' is their language (Merivale, *Roman History*, vol. vi. chap. 54, note). They were divided into two parts, the liturgy of the catechumens and the liturgy of the faithful.

These liturgies are now generally classified as follows:—

EASTERN LITURGIES

1. *The Syrian rite*, used at Antioch and quoted by Chrysostom, who used it there before he was made Archbishop of Constanti-

nople in 398. It is still represented by the liturgy of S. James (cf. p. 254).

2. *The Persian rite*, still used by the Nestorians in Turkey.

3. *The Byzantine*, which is now generally considered as a separate type, though it seems to be a development of the West Syrian. It comprises three liturgies, those of S. Chrysostom, S. Basil, and S. Gregory, and is probably more largely used than any other, as it is the liturgy of the whole Orthodox Eastern Church.

4. *The Egyptian*, S. Mark's liturgy (cf. p. 255).

WESTERN LITURGIES

1. *The Gallican liturgy* was used in Spain, France, and Britain, possibly traceable to the liturgy of S. John (p. 256). It was given up in France in the eighth century, but still (though to a very small extent) exists in the Mozarabic services of Spain, and at the Reformation came in touch again with our English Prayer Book.

2. *The Roman liturgy* (S. Peter, p. 255), which has kinship with the Egyptian. Having assimilated some of the Gallican ritual, it drove out that rite, except in Spain, and is the ancestor of our own Communion office.

As there were, and are still, different types of the Holy Communion office, so was it with the other services. The Communion office is as it were the sun of worship, round which the other services revolve. In them also there has been similar development.

When S. Augustine arrived in England, A.D. 597, there were two families of services as it were—a non-Roman type, for which an Ephesine origin has been conjectured, which had found its way into Gaul and into Britain, and the Roman form. The British Church and the English Church were quite separate. The Britons did nothing to convert the English, in fact the Faith came into England at the part furthest removed from British influence. The only form of worship known in England

at all was the Gallican which Queen Bertha, Ethelbert's Christian wife, had brought from her home at Paris. The British rite was perhaps Gallican (cf. p. 256). Augustine was naturally attached to the Roman use, and had he been left to himself would have imposed it upon our Church, but his master, Pope Gregory, was wiser and advised him as follows: 'It pleases me, that if you have found anything, either in the Roman, or the Gallican, or any other church, which may be more acceptable to Almighty God, you carefully make choice of the same, and sedulously teach the Church of the English, which as yet is new in the faith, whatsoever you can gather from the several churches. For things are not to be loved for the sake of places, but places for the sake of good things. Choose therefore from every church those things that are pious, religious, and upright, and when you have, as it were, made them up into one body, let the minds of the English be accustomed thereto' (Bede, *Ecel. Hist.* xxvii.). Augustine took Gregory's advice as far as he could, but did not live long enough to finish what he evidently intended, and the opportunity of having one use throughout England was lost for centuries. The attempts of foreign ecclesiastics to impose the Roman liturgy were at times successful (see Dean Luckock's *History of Prayer Book*, p. 25), yet in the main England maintained an independent position.

The ritual and order of the services were left in the hands of the bishops; hence in different dioceses varieties of services prevailed. This brings us to an important date—the *Use of Sarum*. Its beginning is generally ascribed to about the year 1085, when an attempt to systematise the services was probably made at the direction, perhaps under the superintendence, of a celebrated man Osmund, Bishop of Salisbury and Chancellor of England, a nephew of William the Conqueror; but the use itself dates from 1210, when Richard Poore was dean, but it probably followed the directions of Osmund. This came into general use eventually. (*Sarum* is the Latin name of Salisbury, still used in the signature of the bishop of that see.) There were

several other *uses* besides those mentioned in the preface to our Prayer Book, for instance S. Paul's Cathedral had its own separate *use*. But the *Sarum use* is especially venerable as it was the Prayer Book of our forefathers for five hundred years, gradually by its excellence superseding the other uses till in 1542 it was adopted throughout the province of the Archbishop of Canterbury. It was used, too, in certain places on the Continent.

Sketch of Lesson on the Prayer Book before the Reformation

MATTER.

1. Everything in religion must begin with God.

We must look with great suspicion on anything new in religion, for God made our religion. Our Lord was very fond of the illustration of a tree. Religion is a tree planted by the Almighty. Its health depends on the soil (the hearts of men) and on the nourishment God gives.

2. The origin of our worship is with our Lord.

The seed of all our services was planted by our Lord when He gave His prayer and the sacramental words of Holy Communion and Holy Baptism. For three centuries this seed grew secretly.

3. The growth of the seed shows its life.

After a period of silent growth we find various services, agreeing in essentials but with considerable differences in other respects. Those that concern us most are a non-Roman liturgy, which some have traced to S. John at Ephesus, which perhaps influenced the Gallican Church, and a Roman liturgy, called after S. Peter, used in Rome.

METHOD.

Cf. S. Matt. xv. 13.

Cf. Jeroboam's new religion (1 Kings xii. 25-33).

Cf. withering of the fig-tree.

Get from children meaning of *service* = bounden duty.

Cf. grain of mustard-seed.

(Explain that there is no evidence that those apostles compiled these services, but parts of them may have been used by the apostles.)

Explain Gaul = France.

SKETCH OF LESSON ON PRAYER BOOK BEFORE THE REFORMATION—*contd.*

MATTER.

These are chiefly the sources from which the worship of our English Church is derived through S. Augustine.

As the bishops had power to make additions and alterations, the services varied in different dioceses, and so various *uses* prevailed. We now come to a very important date, 1085, when Osmund, Bishop of Salisbury, began to make the services in that diocese more uniform, hence the *Use of Sarum* (Richard Poore, 1210), which, being the best, was gradually adopted throughout England, and was for nearly five hundred years the chief Prayer Book of our forefathers. We still have the word *use* on the title-page of our Prayer Book.

METHOD.

Explain that our Church dates from Day of Pentecost, but was not in England till 597 A.D.

Sarum = Sarisburiensis, Salisbury.

Cf. Preface concerning the Service of the Church.

BLACKBOARD SKETCH.

Christ's words the beginning of our services.

Liturgies called after apostles.

Uses in different dioceses.

Sarum Use, 1085, 1210.

English Prayer Book, 1549.

THE PRAYER BOOK OF TO-DAY

During the half-century before the Reformation two facts became evident. First, that the *Sarum* books needed amending, and various attempts were made to do so ; Secondly, that the time had come for the services of the people to be in the language of the people. With regard to the first it is evident that additions had been gradually made to the *Sarum* books of worship, and they had become more suitable for services in the monasteries, and at the same time less adapted to common use. It must be remembered, however, that the Church had always taken care to teach the people about the services, and to provide books of devotion for those who could read. With regard to the second matter, the use of the Latin language, much misapprehension exists. Our Bible and Prayer Book were translated into English almost as soon as it was possible or needful for them to be. During the middle ages Latin was the language best known in England, certainly amongst the upper classes ; amongst others the dialects varied so much in different districts that there can scarcely be said to have been one English speech. But the clergy had always been ordered, and we have canons to that effect dating from the first half of the eighth century, to teach the people the Creed and Lord's Prayer, and the meaning of the services, in their own tongue ; those who could read could, though at great cost, obtain the portions of the Bible used in church in their own language.

The mind of the nation was expressed in a direction of Henry VIII. to the Convocation of 1542 to take steps to revise the service-books. A committee was appointed for that purpose ; but the king was not in favour of an English Prayer Book, all he wished was to get rid of papal tendencies, and in his lifetime only the litany was brought out in the common tongue in 1544, and the work of the committee was practically suspended.

Edward VI. came to the throne (Jan. 28, 1547) when he was nine years old. In November of the same year the Lower

House of Convocation sent up a petition to the bishops 'that whereas by the commandment of King Henry VIII. certain prelates and other learned men were appointed to alter the service in the Church and to devise other convenient and uniform order therein, who according to the same appointment did make certain books as they be informed ; their request is, that the said books may be seen and perused by them, for a better expedition of divine service to be set forth accordingly.' The result of this was that Communion in both kinds was at once restored to the laity, and in the next year, 1548, the *Order of Communion* (cf. p. 262) was published in English. On Whitsunday, June 9, 1549, the first Prayer Book in the English language was used throughout the land, and shortly after all other service-books were ordered to be destroyed.

This is an excellent book which will well repay study. It kept as much as it could that was old, indeed it returned to primitive usage and omitted the accretions that foreign influence had produced ; it reduced the various *uses* into one book, which, instead of the many costly volumes that preceded it, was ordered to be sold for two shillings and twopence unbound, and three shillings and eightpence bound, prices which were *comparatively* cheap. (The cost of a dinner of Cranmer, Latimer, and Ridley in 1554 was two shillings and sixpence.)

The committee who made this book had been enlarged from that originally appointed in 1542, and consisted of Archbishop Cranmer, the Bishops of Ely, Lincoln, Chichester, Hereford, Westminster, and Rochester, and from the Lower House the Deans of S. Paul's, Chichester, Oxford, Lincoln, and Exeter, with two Professors of Divinity.

This Prayer Book shows no undue influence of the foreign reformers, who were at this time led by Calvin into extreme courses. But the foreigners soon obtained great influence in the country. Calvin wrote many letters ; foreigners, ignorant of the English language and of the English Church and the English character, were placed in high positions at Oxford and Cambridge by the Protector Somerset ; refugees and schismatics

were generally encouraged. All this was much against the wish, if not of Cranmer, certainly of the English Church at large, and was due to the extreme views of the young king and the Protector, who were greatly influenced by the violent opinions of Hooper, who had been living amongst the foreign reformers before he became chaplain first to Somerset, then to the king, and afterwards Bishop of Gloucester. Under these influences the second Prayer Book of Edward VI. was brought out in 1552. It never received the sanction of the bishops in Convocation, and yet it did not satisfy the extreme party, who contemplated further alterations which would have brought the Church of England into schism. Such schemes, however, were upset by the death of the king on July 6, 1553. With the accession of the Roman Catholic Queen Mary the English Prayer Book was withdrawn, and the Church of England was harried with fire and slaughter.

This book of 1552 was scarcely used at all, but its importance is very great because it largely influenced subsequent editions. It is well, therefore, to notice the chief alterations which it introduced.

1. The Introduction (Sentences to Absolution) was prefixed to Morning and Evening Prayer.

2. The Communion service was reconstructed, the commandments were added, the *Gloria in Excelsis* was placed at the end instead of at the beginning, entirely new words of administration were adopted, all mention of the dead was omitted in the prayer 'for the whole state of Christ's Church,' and the words 'militant here on earth' were added, the *Agnus Dei* and *Benedictus* were omitted, and a 'declaration on kneeling' was appended which denied any 'real and essential Presence of Christ.' Also the invocation of the Holy Spirit on the elements, which had been inserted from Eastern sources in 1549, was omitted.

3. In Holy Baptism all ancient ceremonies were omitted except the signing with the Cross, *e.g.* exorcism, anointing, and the chrysom.

THE PRAYER BOOK OF ELIZABETH (1559)

Elizabeth succeeded her sister Nov. 17, 1558, and though the Queen personally wished to restore the book of 1549, a committee was appointed which tried to please both parties, but which, while it discarded some of the alterations made in 1552, was influenced much more by the book of that date than by its predecessor.

The character of this book is shown by its action with regard to the words of administration in the Communion office. It restored the words of the first Prayer Book, but added to them the new words of 1552, and this form has remained ever since.

This book was generally accepted by the clergy and laity of the Church, only 189 of the former out of 9400 declining its use; even the pope, Pius IV., so it is rumoured, offered to sanction it, if his authority were recognised. It was the first English Prayer Book to continue in use for any length of time. It was, however, persistently attacked by the Puritans, who rapidly increased in this reign.

ALTERATIONS IN THE REIGN OF JAMES I. (1604)

The accession of James I. (May 7, 1603) filled the Puritan party with hopes of being able to alter the worship of the Church, for the king had been brought up amongst Presbyterians in 'the purest Kirk in the world,' as he called it. The Puritans presented what was called the *Millenary Petition* from the number of signatories (*mille* being the Latin word for a thousand). The HAMPTON COURT CONFERENCE met in the following January in the king's presence, at which four non-conformist ministers expressed their grievances: this gave James an opportunity such as he loved of showing off his theological knowledge. However, he had already learned to prefer the gravity of the Church to the freedom of the Kirk where he had been 'braved to his face by beardless boys under the garb of ministers.' The conference made but slight altera-

tion in the Prayer Book, and the Puritans were by no means satisfied. The chief of these changes were the addition of the words 'or Remission of sins' in the title of the Absolution, and the concluding part of the Catechism about the Sacraments.

The Commonwealth.

During the 'Commonwealth' the nonconformists did their utmost to destroy the Church, bishops were imprisoned and the clergy driven from their parishes, for fifteen years (1645-1660) the Prayer Book was a forbidden book which could not be used even privately except at the risk of imprisonment and persecution. It was even illegal to use quotations from it in extempore prayer. One of the charges upon which an excellent clergyman was tried was that he began service with the words 'Almighty and most merciful Father.'

THE PRAYER BOOK OF CHARLES II. (1662)

Before Charles II. returned to England the Puritan party, conscious of the reaction that was taking place, were afraid that the Prayer Book would be restored. They sent, therefore, a deputation of dissenting ministers to the king at the Hague, who tried to induce him to promise not to restore that book, nor the use of the surplice, even in his private chapel. He refused with considerable warmth.

In the *Declaration from Breda* Charles had said on account of religious animosities: 'We do declare a liberty to tender consciences, and that no man shall be disquieted or called in question for differences of opinion in matters of religion which do not disturb the peace of the kingdom; and that we shall be ready to consent to such an Act of Parliament as, upon mature deliberation, shall be offered to us for the full granting of that indulgence.'

The restoration of the king was immediately followed by that of the Church and her Prayer Book. The country was weary of the Puritan party. Parliament would not listen to their demands. However, a conference was agreed to on the

subject of a revision of the Prayer Book, which met at the Bishop of London's residence at the Savoy in the Strand, April 15, 1661. It consisted of twelve bishops and an equal number of Presbyterian ministers. The most important of the former was Cosin, Bishop of Durham; of the latter, Richard Baxter and Edmund Calamy. Some of the proposals of the Presbyterian party were reasonable enough, but they went too far: they objected to the exclusion of extempore prayer, to the litany, the collects, and all short prayers, to the people joining in the prayers, to the use of the Cross in baptism, to the ring in marriage, to kneeling in Holy Communion, and to the surplice; they were afraid they might take cold if they said the burial-service at the grave. It was not revision but the abolition of the book that they wanted, and an alteration of its doctrine. Their extreme demands, and disunion among themselves, made compromise impossible, and the revision which took place in the following year went in the opposite direction from what they desired, though some few alterations were made to please them, *e.g.* the words in the rubric before the Epistle, '[*or*, The portion of Scripture appointed for the Epistle].'

This book of 1662 was drawn up with very great care and numerous alterations were made, though few of vital importance.¹ The chief of them were the substitution of 'priest' for 'minister' in the rubric before the Absolution, 'bishops, priests, and deacons' for 'bishops, pastors, and ministers' in the litany, the addition of the prayer for all conditions of men, the general thanksgiving, the ember collects, and most important of all, the addition of the words concerning the holy dead in the prayer for the Church militant: an important alteration was also made in the *black rubric* (cf. p. 305). The Baptism of those of riper years was also added. No alterations have since been made, except (1859) the disuse of the state Services for Nov. 5, Jan. 30, May 29, (1871) the new lectionary, and (1902) the new Accession service.

¹ Copies which had been carefully examined were sent to the cathedrals with the Great Seal attached, hence called the 'Sealed Books.' Several of them remain.

Suggestions for Lessons

Recall with the children's help the points of last lesson.

Explain that the old books had become unsuitable from *language* and *character*, but without them the English Prayer Book could not have been made. (For their names cf. next lesson.)

Give from above the circumstances which brought about the five editions of the Prayer Book. Write on blackboard the names and dates of those five books, which should be committed to memory and frequently referred to. This will be found ample for at least two lessons. The history of the Prayer Book brightly taught will give children an interest in the book and in their Church.

Explain that in spite of all changes our Prayer Book remains very much the same, *e.g.* in Morning Prayer the Venite, Te Deum, Creed, and much else have not been touched, except to be translated: yet in that service we find trace of each alteration—1552, we get the introduction; 1559, the *Jubilate* was first *printed*; 1604, Prayer for Royal Family; 1662, doxology at end of Lord's Prayer.

ATTEMPTED REVISION IN THE REIGN OF WILLIAM III.

Although nothing came of this attempt to revise the Prayer Book, it is of interest and importance. The king, being a Calvinist, was naturally anxious to bring about 'a good agreement between the Church of England and Protestant dissenters.' In 1689 a commission was issued to ten bishops and twenty divines to prepare alterations of the Prayer Book for consideration. They made a large number of suggestions, but nothing came of them, as it was evident that there was no chance of their being passed; indeed, they could not all have been adopted without altering the doctrines of the Church.

The following suggestions were not likely to be accepted:—

1. The substitution of the word 'minister' for 'priest.'
2. The bishop to have power to dispense with the use of the surplice.

3. The alteration of nearly all the collects by additions which spoiled their old form and beauty.

4. Kneeling made optional at Holy Communion, and the clause about absolution altered in the first exhortation.

5. The sign of the Cross optional in baptism.

6. The sevenfold gifts of the Holy Spirit omitted in the confirmation service, and the rite simply a confirmation of the baptismal promises.

At the same time some of the suggestions were distinctly valuable, and others deserved careful consideration, *e.g.* it was suggested to add a note to the Athanasian Creed: 'the condemning clauses are to be understood as relating only to those who obstinately deny the substance of the Christian faith'; and a note to the Nicene Creed: 'with relation to the Greek Church, in order to our maintaining Catholic communion.' Some striking additions were suggested to the Litany, *e.g.* 'by thy sending of the Holy Ghost, and by thy continual intercession at the right hand of God.' At the same time it was proposed to omit the *Gloria Patri* in that service, which would have been a mistake.

In the Catechism an additional explanation of the Creed was suggested, and a breaking-up of the 'duties' and 'desire' so as to compare them with the commandments and Lord's Prayer.

ADDITIONAL NOTE ON DR. JOHN COSIN, BISHOP OF DURHAM

No Englishman, except Cranmer, has left his mark more clearly on our Prayer Book than Cosin. He was born at Norwich, and educated at Caius College, Cambridge. He became Prebendary of Durham, then Archdeacon of the East Riding, Master of Peterhouse, and Vice-Chancellor of Cambridge, then Dean of Peterborough. He was chaplain-in-ordinary both to Charles I. and Charles II.; 'after the Sequestration and Plunder of all he had, and 17 Years' Exile for his Loyalty, he was consecrated Bishop of *Durham* 2 Dec. 1660. He died in his Lodging in the street called the *Palmal* in the Suburbs of Westminster (after he had bestowed much wealth on public and private uses) on the fifteenth Day of *January*, 1671, aged 77,

whereupon his body was conveyed with great Solemnity to *Bishops Auckland* in his Diocese, and there buried on the 29th of Apr. 1672' (Wood's *Athenæ*). Cosin studied the Prayer Book all his life: he was appointed by Charles I. to draw up a book of devotions for the queen's French ladies, who complained that the English Church had no such books. The Puritans, who particularly hated Cosin, called this book 'Cosin's Cosening Devotions.' He was charged before the Long Parliament with 'popery,' but the charge could not be proved. As an instance of the crimes alleged against him, Prynne says he 'hath for sundry years monopolized and bought up for his own private use (as I am credibly informed) all sorts of popish Primers, Prayer-books, and Breviaries, etc., of which he hath great store, yet he is always inquisitive after more.' He also accuses Cosin of having sacred emblems on the binding of his books. As nobody in England knew so much of liturgical matters he was invited to join the revision committee of 1661. His folio Prayer Book of 1619, on the margins of which he had written suggested alterations, was of great use to the committee and is still in the Cosin library at Durham.

THE TITLE-PAGE

The Book of Common Prayer,

And Administration of the Sacraments, and other Rites and
Ceremonies of the Church, according to the Use of

THE CHURCH OF ENGLAND:

together with

The Psalter or Psalms of David,

Pointed as they are to be sung or said in Churches; and the Form
and Manner of Making, Ordaining, and Consecrating of
Bishops, Priests, and Deacons.

NOTES

'The Prayer Book' is, and probably always will be, the popular name for the volume which contains the services of our Church: it is abbreviated from the somewhat long description on the first page. It should be pointed out to children that the term does not give the complete name of the book, and they should be warned that the highest object of worship is not prayer but praise. The various service-books before 1549 had very different names.

The word 'common' means that it is shared by all; it is the opposite to *mine* or *thine*; it has been applied to prayer from the earliest times. Justin Martyr used the expression 'prayers in common,' A.D. 140. Prayer is *common* because it is unselfish: we say '*Our* Father,' we ask for '*our* daily bread.' Our Lord taught us the value of *common* prayer when he said, 'Where two or three are gathered together in my name, there am I in the midst of them' (S. Matt. xviii. 20).

Sketch of Lesson on the Title-page

MATTER.

Although the title-page in its present form dates only from 1662, yet it takes us back through many years, and is the meeting-place of many roads.

'The Prayer Book' is a *convenient* name, but we see it is not the full title, and has had something to do with the common mistake that prayer is the chief business of the sanctuary.

METHOD.

Let a child read title-page to first full stop; ask how many have ever read it before. Do we ever call the book by its full name? What do we call it?

Teach by *questions* the substance of note above on *common*.

SKETCH OF LESSON ON THE TITLE-PAGE—*continued*.

MATTER.

This title-page reminds us that our forefathers had many service-books instead of one; it recalls chiefly five of those books:—

1. The Breviary.¹

To the first comma refers to this book: it contained the services called *the hours*, or 'Canonical Hours,' because said at fixed hours of the day.

2. The Missal.

To second comma refers especially to this, which contained the service of the 'Mass' or Holy Communion.

3. The Manual.

To third comma corresponds with the manual. It was the priest's book, often in his *hands*, containing baptism, marriage, burial, etc.

4. The Psalter.

To the fourth comma refers to this book, always a separate volume.

5. The Pontifical.

To full stop refers to some of the services contained in this book, which was the book to be used by bishops: it had those services which only a bishop could perform.

'Making' goes with 'deacons,' 'ordaining' with 'priests,' 'consecrating' with 'bishops.'

It is a great advantage, besides saving of expense, to have all those books in one volume.

METHOD.

Cf. p. 495.

What service of the Church is still omitted? Coronation service.

Explain words. Cf. p. 263.

Manus (Lat.) = hand. Cf. p. 306.

Question from former lesson what *use* reminds us of.

Explain words.

Cf. headings of three ordination services.

On blackboard write names of these five books.

¹ The Breviary is more fully treated on p. 495.

THE PREFACE¹

IT hath been the wisdom of the Church of *England*, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued ; and those many times more and greater than the evils, that were intended to be remedied by such change : So on the other side, the particular Forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged ; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient : Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always

¹ This preface was drawn up by Sanderson, Bishop of Lincoln, at the last revision, 1662. He was well qualified to do so, as he had taken an active part on the committee of revision of that date.

It begins with a statement which shows the largeness of mind with which the last revision had been made, and which should always be observed in any such undertaking. There have always been parties in the Church : there were differences of opinion even amongst the first apostles, and it is not wise of the Church to exclude, or offend by its form of worship, any party which is neither schismatical nor heretical. This principle may be clearly seen throughout the Prayer Book. Variety shows life.

discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.¹

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember.² But when, upon His Majesty's happy Restoration, it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*,³ the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine,⁴ great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to

¹ This rebuke was well deserved by the Presbyterian advocates of change, and especially by Richard Baxter, against whom it is chiefly directed.

² Considering the violence with which the Church had been persecuted during the Commonwealth, it is remarkable that Sanderson could write with so much calmness and moderation; he himself had been stopped by soldiers when reading the service in church, who forced his Prayer Book out of his hands, and tore it. He had been imprisoned at Lincoln, several times plundered, and once wounded in three places.

³ The country was flooded with such pamphlets, *e.g.* 'The Common Prayer Unmasked,' 1660; 'The Common Prayer Book no Divine Service: or, A Small Curb to the Bishops' Career,' 1660; 'Smectymnus Redivivus,' 1660. Their names are peculiar, their matter was generally silly, often blasphemous.

⁴ For 'in fine' we should say 'at last': the remark applies to the dissenting ministers who went to the Hague to convert Charles II. to their way of thinking.

give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine,¹ or laudable practice² of the Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence at all,³ but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto : not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations : For we are fully persuaded in our judgments (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same ;⁴ if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human Writings, especially such as are set forth by Authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands ; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church ; the procuring of Reverence,⁵ and exciting of Piety and Devotion in the publick Worship of God ; and

¹ *e.g.*, many were suggested in order to attack the Church teaching on Baptism and Holy Communion.

² *e.g.*, the use of the surplice and forms of prayer.

³ One such was adopted in the form of giving out the Epistle.

⁴ An answer to the maligners of the Book during the Commonwealth, and a denial of the chief charges which were then brought against it.

⁵ Irreverence was the secret of the attacks on the Prayer Book. The Puritans looked upon worship from man's point of view, not from God's. They did not hold that worship is in the first place for the glory of God.

the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of Riper Years:¹ which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are

¹ These remarks about the service of the baptism of those of riper years deserve attention. Two reasons for it are alleged: 1. The growth of *Anabaptism*, i.e. Re-baptism; because the Anabaptists denied the baptism of infants, but they went much further than this, they denied the efficacy of the sacraments altogether. 2. The growth of our Colonial system, which began in Virginia in 1606. Cromwell encouraged the Colonial power of England, and his policy in that respect is his chief claim to our gratitude.

in the world) to please all ; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves : Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of *England*.

CONCERNING THE SERVICE OF THE CHURCH¹

THERE was never anything by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted : As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so

¹ This dissertation is the original preface to the Prayer Book until 1662, when our present preface was prefixed. It is very probably the work of Cranmer ; much of it is translated from the Reformed Roman Breviary of 1536 and 1537. This is a very important book, as it shows that in the Roman Church the need for reform was felt, but the subsequent reaction in that Church stopped the good work that was begun. This Reformed Breviary was drawn up by a Spanish bishop, Cardinal Quignonez, 'at the advice and command' of Clement VII., who excommunicated Henry VIII. It was considerably used in France, Holland, and Rome, and especially in Spain, but was suppressed in 1568, when a strong reaction against reform was unfortunately in progress. It had, however, some little and beneficial effect on later services of the Roman church, and its existence shows that the necessity for reform was recognised even in high places in the Church of Rome.

This Breviary introduced great improvements in the reading of the lessons : the whole of the New Testament and much of the Old was read through in the year, and the whole of the Psalter once a month ; numerous false legends of the saints were suppressed. It also omitted all the *capitula* and responds, and placed confession and absolution at the beginning of daily service ; in some respects the reforms introduced were more sweeping than those of our first Prayer Book, yet they were sanctioned by the pope.

The most important part of this preface, which it takes from Quignonez, is the repeated desire to return to the primitive practice of the Church.

ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome Doctrine, and to confute them that were adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds,¹ Verses, vain Repetitions, Commemorations,² and Synodals³; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were only begun, and never read through: after like sort were other books of holy Scripture used. And moreover, whereas Saint *Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of *England* these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient fathers have divided

¹ **Responds.** Chants connected with the reading of Scripture. The first line of the response was said by the reader, then repeated by the choir. Then the versicle by the reader, then the second half of the response by the choir. Then the gloria by the reader, followed by the whole response by the choir, *e.g.* in Prime.

R. O Jesus Christ, Son of the Living God, have mercy upon us.

Choir. O Jesus Christ, Son of the Living God, have mercy upon us.

V. Thou that sittest at the right hand of the Father.

Choir. Have mercy upon us.

R. Glory be to the Father, and to the Son, and to the Holy Ghost.

Choir. O Jesus Christ, Son of the Living God, have mercy upon us.

² **Commemorations** were versicles and collects proper for festivals.

³ **Synodals**, *i.e.* the decrees of synods, sometimes read after the lessons and suggested as the origin of publishing notices at this place.

the *Psalms* into seven portions, whereof every one was called a *Nocturn* : Now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the rules called the *Pie*,¹ and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood ; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules ; therefore certain Rules are here set forth ; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious ; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same ; and that in such a Language and Order as is most easy and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

¹ The *Pie* was the *ordinale* or guide to the Kalendar, it regulated the occurrence of feasts ; its name *Pica* (Latin for magpie) or *Pie* is said to come from the pied appearance of the page of large red and black letters on white paper. The word 'pie' is still used by printers for letters in disorder, and 'Pica' still the name of a large-sized type. The remark about the difficulty of the *Pie* is translated from Quignonez, and not in the least exaggerated, it is extremely complex ; however, there was little likelihood of mistakes being noticed. Two passages of no consequence were omitted in 1662 from this dissertation.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm ; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln* ; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same ; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book ; the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same ; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

Though it be appointed, that all things shall be read and sung in the Church in the *English* Tongue, to the end that the congregation may be thereby edified ; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

OF CEREMONIES

WHY SOME TO BE ABOLISHED AND SOME RETAINED

This dissertation, written probably by Cranmer, was intended as a defence of the compilers of the first book in abolishing some, and maintaining other, ceremonies. In 1549 it was at the end of the book, and was followed by directions about the 'ministration of things,' which were in 1552 compressed into the two rubrics before morning prayer. At the same time this *apologia* was put in its present place. Its immediate purpose has passed away. It is an interesting description of the impossibility of pleasing the two extreme parties, therefore the reformers tried to 'please God and profit them both.'

The distinction between Rites and Ceremonies is as follows : a *rite* is an act of presented religious worship, whether including ceremonies or not ; a *ceremony* is any particular of religious worship (included in a rite) which prescribes action, position, or even the assumption of any particular vestment. Or more shortly, 'a *rite* is a service, a *ceremony* is any action accompanying it' (Procter and Frere).

THE ORDER HOW THE PSALTER IS TO BE READ

See Introduction to the Psalms (p. 434).

THE ORDER HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ

The early services, following the methods of the synagogue, consisted largely of the reading of the Bible and psalms. The methods of the lessons (*lections*, *i.e.* readings) have varied greatly,

sometimes nine have been read ; they have often been very short and from other writings besides the Bible. Till 1549 the lessons followed the ecclesiastical year ; at that date an alteration was made : whilst the lessons for Sundays and other holy days still followed the old custom, the daily lessons followed the civil year.

This explanation appeared in 1549. It was slightly altered in 1662, and considerably in 1871, when the new lectionary was drawn up. The principles which guided the changes made at the last revision may be best studied in Humphry on the Prayer Book, chap. xi., as he was one of the Ritual Commission that drew up the present lectionary. He enumerates the changes then introduced as follows :—

1. Instead of the Gospels and Acts being read through three times in the morning, and the Epistles three times in the evening, all three are now read through once in the morning and once in the evening.

2. Provision is made so that when there are two evening services the same lessons need not be read at each service.

3. The length of the lessons has been shortened.

4. The reading does not necessarily notice the biblical divisions into chapters.

5. Proper lessons have been made more appropriate.

6. Changes were made in the portions chosen with the view of choosing more instructive passages.

7. The apocryphal lessons were reduced from 132 to 44.

8. Chapters are read from the Chronicles which were altogether omitted in the old table, and from the Revelation, from which only three lessons were read upon holy days.

9. Permission is given to vary the lessons, as well as the psalms, on special occasions.

THE APOCRYPHA

The word *Apocrypha* is Greek and means the *hidden* (books). It is applied to certain books and portions of books which are not found in the Hebrew text of the Old Testament, but appear in the Septuagint or other versions. Just as we use the expression 'apocryphal' in a bad sense, as something of suspicious origin, so the word Apocrypha was used in very early times, though that was not its earliest meaning. The word has given some trouble, and it is difficult to see why these books should be called 'hidden.' The explanation given in the preface to the Bible of 1539 that they are so called 'because they were wont to be read not openly and in common, but as it were in secret and apart,' is not in accordance with fact. The name does not signify that the original Hebrew text is 'hidden,' because the books were never written in Hebrew. The word must probably be taken to mean 'spurious,' because there was more than doubt as to their authenticity; but in that sense it is an unfair name, for the books are not forgeries like the Apocryphal gospels, but are partly histories with a large addition of legend, and partly moral and spiritual writings whose excellence caused them to be included in the Septuagint version. No Bible ought to be printed without them, for in the XXXIX Articles our Church enjoins them to be read, a precept which it practises itself. The Jews, who ought to know, have never considered them canonical, nor does the Greek Church. S. Augustine, however, did so consider them, and some other fathers who did not read the Bible in Hebrew. Our Church adopts in Article VI. the wise rule of S. Jerome and reads them 'for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine.' The Roman Catholic Council of Trent (1546-1563) pronounced them to be canonical, with the exception of the books of Esdras and the Prayer of Manasseh, in opposition to internal and external evidence.

The books were written by the Hellenistic Jews in the last three centuries B.C. The last to be written was the visionary second book of Esdras, which probably only dates from about 30 B.C., and contains interpolations of Christian origin. The original Greek version of this book has disappeared, and part of the Latin translation has been only recently recovered (seventy verses after 2 Esdras vii. 35); it was first published in 1875, and has been restored in the Revised Version of the Apocrypha.

Much in these books is of great historical value in explaining the history of Israel after the return from the Captivity, and parts, *e.g.* the lessons for All Saints' Day, are of striking beauty.

Besides some of the lessons our Church uses the Apocrypha in the Benedicite and in two of the Offertory sentences.

The 'tables and rules' date from 1662, when they were somewhat altered at the suggestion of Bishop Cosin.

The tables to find Easter have the authority of an Act of Parliament in 1751. (The various seasons of the year are treated of under their respective collects.)

The term *Bissextile* applied to leap year needs explanation. It should be spelled *bisextile*, it means twice-sixth, from the method adopted by the ancient Romans of counting the sixth day before the Kalends of March (*i.e.* Feb. 24) twice over in leap years.

VIGILS

The *Vigil* (*i.e.* watch) has its origin in the solemn night service in preparation for Easter, observed with prayer and fasting; its use was soon extended to other Sundays, and later on to festivals of martyrs. The observance of vigils was well adapted to times of persecution, when night was safer for worship.

The words 'eve or vigil' are generally used as if they were the same, but the vigil is the whole day before a festival; the word 'eve' bears its own explanation. All days have eves, but not all days have vigils. The modern Roman Church has

fewer vigils than the English Church. The principle upon which the vigils are chosen is that the festivals falling within the happy seasons of Christmas, Easter, and Whitsuntide have no vigils; also Michaelmas Day and S. Luke's Day. There is no certainty as to why this is the case with regard to the former, but the festival is of a different character from any other; also angels have not their time of probation as martyrs have. We meet with an exceptional reverence for this festival in our own history in the laws of Ethelred II. (978-1016 A.D.): the Monday, Tuesday, and Wednesday before Michaelmas Day were ordered to be observed as fasts, and men were to walk barefoot to church and make their confessions, under heavy fines for neglect. Probably S. Luke's Day has no vigil because the day before was dedicated to S. Etheldreda (S. Audry), a very popular saint in England, especially in the north; it would have been impossible to observe vigil on such a day.

NOTES ON THE KALENDAR

In ancient Rome the first day of the month was called the *KALENDS* (*Kalendæ*), that is call-day or proclamation-day, because then the pontifices proclaimed the beginning of the month.

We know that from the beginning the Church observed the first day of the week as the Lord's day. The observance, too, of Easter was natural and depended upon custom, not, so far as we know, on any definite command; and though we cannot with certainty date its observance earlier than about A.D. 120, we may reasonably believe that it was kept from the first. The 'days of unleavened bread' (Acts xx. 6) seem to refer to Easter. Cf. Acts xii. 4. (R.V.)

The Christian use of the word *Passover* referred, for about three centuries, to Good Friday, not to Easter. The observance of the fifty-days' Pentecostal feast as a prolongation of the joyful commemoration of the Resurrection was of early origin,

and it is difficult to believe that S. Paul's anxiety to be at Jerusalem on the Day of Pentecost (Acts xx. 16) was not partly on account of the importance of that day for the Church. The observance of Ascension Day is of later date. About the year 220 A.D. Christmas Day was fixed for December 25 in the West, though in the East January 6 was very early the commemoration of our Lord's manifestation at His baptism and His birth, as well as in the miracles at Cana and of the feeding of the five thousand; it came into the West, however, with its Greek name, very much in its present sense. Both Churches now observe both days—Christmas of Western origin, Epiphany of Eastern.

The origin of saints' days is the natural instinct to remember the dates of the martyrdom of holy persons. In 250 A.D. Cyprian wrote to his clergy at Carthage bidding them carefully to remember such days—*birthdays*, as they were beautifully called, being the beginning of the new and painless life. Such lists were kept on tablets called diptychs for the purpose of commemoration at the Holy Eucharist: these lists, dating probably from the martyrdom of Polycarp in the middle of the second century, were the origin of our Kalendars. Several such lists still remain, notably one of the Church of Rome, not by any means the earliest, which dates from the middle of the fourth century, and gives the names of twenty-two Roman martyrs. These lists were kept locally in each church, and naturally included the names most honoured in the neighbourhood. The Sarum Kalendar, though founded on the Roman, differed from it in many respects. Many English kalendars exist, the earliest being attributed to the Venerable Bede, who died A.D. 735.

To come to our English Prayer Book, the edition of 1549 contained very few festivals, only twenty-five in all, not of course counting those that are movable, viz., the Circumcision, Epiphany, Conversion of S. Paul, the Purification, S. Matthias, the Annunciation, S. Mark, S. Philip, S. James, S. Barnabas, S. John Baptist, S. Peter, S. Mary Magdalen, S. James,

S. Bartholomew, S. Matthew, S. Michael, S. Luke, S. Simon and S. Jude, All Saints, S. Andrew, S. Thomas, Christmas, S. Stephen, S. John Evangelist, Holy Innocents. The reduction of the number of holy-days was because of the inconvenience caused by there being many days on which no work was done. It was as holidays, not as holy-days, that they were most of them omitted.

In 1552 some alterations were made. S. Barnabas was omitted from the Kalendar, evidently from a printer's blunder, as his collect, epistle, and gospel were still printed. S. Mary Magdalen for some unexplained reason was also omitted, and four others were added, S. Clement, S. George, S. Laurence, and Lammas. In 1559 the Kalendar of 1552 was reprinted, with the restoration of S. Barnabas and the omission of S. Clement.

It was soon felt, however, that this Kalendar was very barren, and that more honour ought to be paid to the holy army of martyrs and confessors. A commission was accordingly appointed in 1561 to revise the Kalendar, a selection was therefore made from the old Sarum Kalendar, and the list was completed much as it is now, and was printed in the book of 1604. Only two additions were made in 1662 (not three, as sometimes stated, for Enurchus appears in kalendars of 1604), viz. S. Alban and the Venerable Bede.

The principles which guided the selection are not obvious: some days were retained for secular purposes, as for leases, law days, etc., *e.g.* S. Hilary. Patron-saints of countries were retained, as S. David, S. George. Also patrons of trades, as S. Crispin. The omission of such well-known days as Lammas and Martinmas would have caused serious inconvenience. There is no part of the Prayer Book which could be more profitably reformed than the Kalendar, and the fact that so little attention is paid to it shows how much reform is needed. (The Bishop of Salisbury has lately made some valuable suggestions as to new names that might be included, cf. *Ministry of Grace*.) Still the blame must not all be put on the Kalendar.

Do we sufficiently use what we have got? There are plenty of grand names and noble examples in it of which we take little notice.

The omission of the three great north-country saints, S. Aidan, S. Oswald, and S. Cuthbert, is much to be regretted, and is due to the fact that the northern province was not fully represented on the Commission of 1561. The omission, too, of the patron-saint of Ireland, S. Patrick, would not have happened in these days. The not unnatural Tudor dislike of S. Thomas of Canterbury is responsible for the omission of the most popular mediæval saint, who had two days in the Sarum Kalendar.

The 'Black Letter' Holy-days of the Church

Notes on the 'red letter' days, *i.e.* those of which special collects, epistles, and gospels are appointed, will be found under the Collects.

Jan. 8th. Lucian, Priest and Martyr. A Roman missionary who accompanied S. Denys into Gaul, he is said to have been made Bishop of Beauvais, where he was martyred, A.D. 290. The day is also claimed for another S. Lucian (*cf.* Sparrow Simpson, *Minor Festivals*, pp. 14-21), who was martyred after great sufferings at Nicomedia, A.D. 311. The day in the Sarum Kalendar is styled 'S. Lucian and his companions,' which refers to the former saint.

Jan. 13th. Hilary, Bishop and Confessor. Born at Poitiers of heathen parents, and became bishop of that see, A.D. 353. A great champion of the Church against Arianism, and one of the ablest and profoundest theologians. The *Te Deum* is sometimes ascribed to him. He died peaceably on this day 368. 'Hilary Term' takes its name from him. The title *Confessor* is given to those who witnessed for their Master by sanctity, or suffering not unto death.

Jan. 18th. Prisca, Virgin and Martyr. A Roman lady who suffered martyrdom rather than sacrifice to the heathen gods, about A.D. 268.

Jan. 20th. Fabian, Bishop and Martyr. Bishop of Rome A.D. 236-250. On this day in the latter year he was one of the first to suffer in the Decian persecutions. He was buried in the catacombs of Callixtus, and his slab still exists. He was chosen bishop because a dove settled on his head when the Church had assembled to fill the vacant see. He certainly was a very good bishop.

Jan. 21st. Agnes, Virgin and Martyr. A girl-martyr of 12 or 13 years, who well deserved her name, which means 'pure.' She resisted the brutal insults and cruelty of her persecutors, and was beheaded at Rome under Diocletian about A.D. 304.

Jan. 22nd. **Vincent, Deacon and Martyr.** A Spaniard of Saragossa, where he was made Archdeacon. He died after horrible torture in 304.

Jan. 30th. Some kalendars add the name **King Charles, Martyr.** For this day a service was appointed at the Restoration, together with the state services for May 29th and November 5th: it was omitted from the Prayer Book in 1859. These services were appointed by the State and abrogated by the State, not by the Church.

Feb. 3rd. **Blasius, Bishop and Martyr.** S. Blaise was Bishop of Sebaste in Armenia. After his flesh had been torn by iron combs (hence chosen as patron-saint by the wool-combers), he was beheaded A.D. 316.

Feb. 5th. **Agatha, Virgin and Martyr.** A martyr to purity as was S. Agnes. Her body was rolled over burning coals till she died, A.D. 251.

Feb. 14th. **Valentine, Bishop.** Nothing is known with certainty of this saint. He was probably a priest of Rome, and beheaded A.D. 270, the title Bishop being a mistake copied from the Sarum Kalendar. The sending of valentines on this day is a heathen custom.

March 1st. **David, Archbishop.** The patron-saint of Wales. The earliest existing life of this bishop (there were no archbishops in Wales in his time) was written some five centuries after his death; it is very difficult to distinguish legend from fact about him. He was a learned and holy bishop of Caerleon. He removed his see to the desolate Menevia, ever since called after him S. David's. He died A.D. 601.

Feb. 2nd. **Chad, Bishop.** An English saint. When Wilfrid was elected Bishop of Northumbria he chose to go to Gaul for consecration. It was nearly a year before he returned, and the people and king of Northumbria, becoming impatient, prevailed upon Chad to allow himself to be consecrated, A.D. 666. Wilfrid, therefore, on his return retired to the monastery at Ripon. Chad, as Bishop of York, won the love and veneration of all. However, in 669, Theodore, Archbishop of Canterbury, made a visitation of his province and decided that Chad's consecration was irregular, as the see was already filled when he was consecrated. Chad humbly retired to the monastery of Lastingham. Almost immediately, however, a bishop was needed for the Mercian kingdom, and Theodore asked the king to accept Chad, who was reconsecrated by Theodore and became the first Bishop of Lichfield, where he ruled as piously as at York, and died in 672. His death was as saintly as his life had been, and is beautifully described by Bede.

March 7th. **Perpetua, Martyr.** A noble Carthaginian widow, martyred at the age of twenty-two, A.D. 202. Her history and that of her slave companion, Felicitas, need more consideration than can be given in a note, especially as we have the account of her previous sufferings from her own mouth. Her father did all that he could to make her give up the Faith. After being gored by a mad cow she was slain by an unwilling gladiator, and herself guided the sword to her heart.

March 12th. **Gregory Magnus (the Great), Bishop.** Born of a noble Roman family, he was made pope against his will, but no pope left a more lasting work. He may well be honoured in England, for by sending Augustine in 596 he founded the English Church. He tried in vain

to come to England himself. He reformed the services and music of the Church, and many of our collects come from his *Sacramentary*. He died A.D. 604.

March 18th. **Edward, King of the West Saxons, 975-978**, who was murdered by order of his stepmother at Corfe Castle. His piety caused him to be popularly considered as a martyr, and he was so designated in the Sarum Kalendar.

March 21st. **Benedict, Abbot.** The founder of the Benedictine order of monks, he was born at Nursia in Umbria A.D. 480. Of saintly life from childhood, by example and teaching he led many from the vicious life of the times.

April 3rd. **Richard, Bishop.** A learned and saintly bishop of Chichester, 1245-1253, who joined the Dominican order. One of the king's chaplains was nominated to the see, but at the wish of Archbishop Boniface the pope consecrated Richard, who in the end triumphed over the king (Henry III.). This fact added to the esteem in which he was held by the people. He was a very popular English saint of the later Middle Ages, hence his place in our Kalendar.

April 4th. **S. Ambrose, Bishop.** One of the most resolute of prelates. He was Bishop of Milan 374-397. He had been trained as a lawyer and became Governor of Liguria, in which province Milan was situated. While still unbaptized he was forced by the people much against his will to be made Bishop of Milan. Never was a wiser choice. The 'vox populi' was in this instance certainly the 'vox Dei!' The Church needed a strong man at that time, and could not have found a stronger. He resisted the Arian Empress Justina; and when the great Emperor Theodosius had ordered a cruel massacre of 7000 people at Thessalonica Ambrose refused to allow him to be present at the celebration of Holy Communion till he had done public penance; he even resisted him on the steps of the church. For nearly a year the Emperor was kept out of the church, but at length entirely submitted to Ambrose. He converted S. Augustine of Hippo. He left numerous writings of a spiritual and mystic character.

April 19th. **Alphege, Archbishop.** Ælpheah, Archbishop of Canterbury, 954-1014. In his time the Danes harried the land and took the archbishop prisoner, keeping him in their ships on the Thames for seven months. He was martyred at a drunken bout at Greenwich because he refused to give up the treasures of the Church.

April 23rd. **S. George, Martyr.** Chosen patron-saint of England in the time of Edward III., but he had no connection with England, and his history is very doubtful, especially the story of the dragon, which was probably emblematic of his contest against paganism. He is supposed to have been the nameless martyr who tore down the persecuting proclamation of Diocletian, A.D. 303, and was tortured. Many mythical stories gathered round his name during the time of the Crusades and earlier. In the Sarum missal he had a special epistle and gospel, and his popularity, which was unbounded, was not founded on knowledge and is difficult to account for, to a great extent it must be due to the Crusaders.

May 3rd. Invention of the Cross. The finding of the cross of our Lord is attributed to Helena, the mother of Constantine the Great, A.D. 326. When nearly eighty years old she went to Jerusalem in order to discover and preserve the holy places. While digging at Calvary she is said to have discovered three crosses, one of which was shown to be our Lord's by the miraculous healing of a sick person laid upon it. Part of the cross was left at Jerusalem and parts sent to Rome and Constantinople. The story was universally believed, and seems to have had some foundation.

May 6th. S. John ante Portam Latinam. In the year A.D. 95 the Apostle is said to have been thrown into a cauldron of boiling oil before the Latin Gate by Domitian, and to have escaped unhurt.

May 19th. Dunstan, Archbishop. Archbishop of Canterbury 959-988. The greatest man of his time, to whom the Church of England owes much. His life was spent in reforming the Church. He was a singularly handsome man, and showed great skill as an artist and musician. The earnestness of his life and his power as an organiser enabled him to influence a long line of kings and to bring discipline and order into the lives of the clergy. He boldly reprov'd the king Eadwig, and did much for education.

May 26th. Augustine, Archbishop. The first Archbishop of Canterbury. Sent by Gregory (see March 12), he and his forty companions began the conversion of our forefathers. He was consecrated Archbishop of Canterbury (November) A.D. 597, and died in 606.

May 27th. Venerable Bede, Presbyter. The best type of a true monk. He spent most of his life in the monastery of Jarrow (673-735). It was a saintly life and a useful life. It is to him that we owe the early history of our Church, which, without his *Ecclesiastical History*, would be practically unknown; but he wrote on a multitude of other subjects: astronomy, arithmetic, medicine, grammar, philosophy, etc. One of his greatest works was to translate parts of the Bible. His death was as beautiful as his life (cf. Wakeman's *History of Church of England*, p. 53). Tradition ascribes the title Venerable to an angel, who is said to have filled in that word in the inscription on his tomb when the workman did not know what to put: 'Hæc sunt in fossa Bædæ *venerabilis* ossa.'

June 1st. Nicomede, Priest and Martyr. His name is found in nearly all ancient kalendars, but the record of his deeds has perished from earthly chronicles. He is supposed to have been martyred at Rome under Domitian with great torture.

June 5th. Boniface, Bishop and Martyr. One of the greatest English missionaries. His English name was Winfrith; he was born about 680, and became the 'Apostle of Germany.' After being educated at Nutsall (supposed to be Netley), near Winchester, he was ordained when thirty years old. Another Englishman, named Willibrod, had done a great work in Friesland, and Boniface tried to join him, but was forced to return home. He soon, however, left England for ever. After two visits to Rome he was sent by Pope Gregory II. to the heathen Saxons. He felled an oak sacred to the old god Thor, which began a period of most successful missionary work. He was made Archbishop of Mentz, and was martyred in Friesland A.D. 755.

June 17th. **S. Alban, Martyr.** The first martyr of Britain, A.D. 286 or 304. He is said to have sheltered a clergyman from persecution at Verulamium, close to S. Albans. He avowed himself a Christian, and was beheaded. The proper date is the 22nd, xxii being mistaken for xvii.

June 20th. **Translation of Edward, King of the West Saxons.** This day commemorates the removal of the murdered king's body (cf. March 18th) from Wareham to Shaftesbury in year 980.

July 2nd. **Visitation of the Blessed Virgin Mary.** A festival which was instituted in France at the end of the fourteenth century to commemorate the visit of the Virgin to Elizabeth (S. Luke i. 39 *seq.*).

July 4th. **Translation of S. Martin** (cf. Nov. 11th). About the year 470 his remains were removed to a sumptuous basilica at Tours dedicated to his memory. His tomb was violated by the Huguenots and most of his relics burnt.

July 15th. **Swithun, Bishop of Winchester, Translation.** He became Bishop of Winchester A.D. 838. His life was devoted to good works, and at his death in 862 he was buried, according to his own wish, outside the church, where men might walk over him and the rain might fall upon his grave. In spite of his wish, in 971 his bones were translated to a rich shrine in the Cathedral (commemorated on this day). It is said that the saint showed his anger by causing a violent rain on that day which lasted forty days; hence the tradition that if it rains on this day it will last for forty days.

July 20th. **Margaret, Virgin and Martyr.** The history of this saint, like so many others, has been lost, but her wide popularity (she is in all kalendars, and there are hundreds of churches dedicated to her) shows that our loss is great. She is supposed to have been martyred at Antioch in Pisidia in the last general persecution at the end of the third century. She is usually represented with a dragon, typifying, as in the case of S. George, her victory over Satan or the Roman emperor or paganism.

July 22nd. **S. Mary Magdalen.** In the Prayer Book of 1549 this was a 'red letter' day, with collect, epistle, and gospel, the portion for the epistle being the beautiful description of a good wife from Proverbs xxxi. The omission of this day from the Prayer Book of 1552 is one of the unhappy alterations of that book. Why the Church should not honour one whom our Lord honoured so greatly it is hard to discover. The gospel from S. Luke vii. identified her with the woman that was a sinner, which, though without warrant from Scripture, seems natural; to confuse her, however, with Mary of Bethany is unreasonable. Tradition says that she accompanied the Blessed Virgin and S. John to Ephesus, and died there.

July 26th. **S. Anne, mother of the Virgin Mary and wife of Joachim.** She is not mentioned in the Bible, but in the Apocryphal gospels.

August 1st. Lammas Day. The word seems to be a form of *Hlaf-mas* or *Loaf-mas*, being the day of dedicating the first-fruits of harvest. In the mediæval Church the day was called *S. Peter ad vincula* (in chains), from the dedication of a church of that name at Rome, where was supposed to be kept one of the chains which fell from *S. Peter* (Acts xii. 7). There are churches in England dedicated to *S. Peter ad vincula*, e.g. in the Tower of London and Coveney, near Ely.

August 6th. Transfiguration. This great event of our Lord's life has been specially commemorated on this day from the eighth century.

August 7th. Name of Jesus. A feast of very late observance, not earlier than the beginning of the sixteenth century, and of unknown origin. The previous day, the Transfiguration, sets forth our Lord as very God, this exhibits Him as very Man.

August 10th. S. Laurence, Martyr. Archdeacon of Rome, martyred under Valerian A.D. 258. A few days before he had attended his bishop Xystus at his martyrdom. He refused to give up the goods of the church to the heathen, and was roasted on a gridiron in order to make him reveal the treasures, which he is said to have distributed to the poor. He bore his tortures nobly, praying for the conversion of Rome, a prayer shortly afterwards answered. The Spaniards claim him as their countryman, on what authority is not known.

August 28th. S. Augustine, Bishop, was born at Tagaste, in Numidia, A.D. 354. His father, though he had the high-sounding name of Patricius, was not of high birth, and was a pagan; his mother was a Christian, the saintly Monica, one of the most loving and prayerful of mothers. On leaving home as a youth he gave himself up to the sins of the body and of the mind, which flourish together. His active mind found no peace either in profligacy or heresy. He became a great teacher of rhetoric both in Africa and at Rome. His mother was almost in despair about her son, and joined him at Milan in 385. Here he met with a character as great as his own and a life which was a great contrast to his, for he came under the influence of *S. Ambrose*, to whom he was immediately attracted (cf. April 4). The struggle between good and evil in his heart was like the wrestling of giants. As he lay weeping on the ground he heard a child singing *Tolle, Lege* (Take, Read). He took up *S. Paul's Epistles* and read Rom. xiii. 13, 14. Soon after this he was baptized by *S. Ambrose* at Milan, April 25, 387. In 391 he was ordained priest, and four years after was consecrated Bishop of Hippo. He at once plunged into all the controversies that were raging and became the greatest teacher of his time. He is considered the greatest of Western doctors of the Church, and his writings have influenced the world more than any others outside the Bible. He died at the age of 76, in the year 430, whilst the Arian Huns were surrounding his city, Hippo. His last act was to repeat the Penitential Psalms, which were placed on the wall opposite his bed.

August 29th. Beheading of S. John Baptist. The festival has been observed in the West from the sixth century.

Sept. 1st. Giles, Abbot and Confessor. A Greek, whose real name was *Ægidius*. He came to the south of France about the middle of the seventh century and lived a hermit's life. One day as the king was

hunting a wounded doe was followed by the dogs into the cave where the hermit lived—it had supported him with its milk. Giles was found there praying, and soon after was induced to visit the royal court. He returned to found a monastery in his old solitude, and died there at a great age. He was a very popular saint in the Middle Ages, but his life has become so encumbered with legend that it is difficult now to distinguish fact from fiction. He is the patron-saint of cripples, from the fact that he refused out of humility to be cured of lameness. Churches were dedicated near the gates of cities which would be convenient for cripples. Hence S. Giles, Cripplegate, and S. Giles in the Fields. He was the patron-saint of Edinburgh, where, however, the Church of S. Giles is in a most inconvenient place for cripples, but is near Cowgate. A great image of him there was destroyed by John Knox.

Sept. 7th. **Evurtius, Bishop.** Sometimes spelled Enurchus, a bishop of Orleans in the fourth century, about whom nothing is really known.

Sept. 8th. **Nativity of the Virgin Mary.** This festival has been kept from the seventh century.

Sept. 14th. **Holy Cross Day.** There are various explanations of this festival. It is said to commemorate the vision of the Labarum, *i.e.* the sign of the cross in the sky, seen by Constantine the Great. Another explanation is that it is in honour of the recovery of part of the cross discovered by S. Helena (*cf.* May 3rd) by the Emperor Heraclius, A.D. 629, after it had been carried away by the Persian king Chosroes. Heraclius, clad as a beggar and barefoot, carried it into Jerusalem. It may celebrate the exhibition of the true cross by Helena. It is a festival that we have received from the Eastern Church. It was called in England 'Holy Rood Day.'

Sept. 17th. **Lambert, Bishop** of Maestricht in the seventh century. He was a great preacher to the heathen, multitudes came to him to be baptized. There are two accounts of his death. It is said that he was shot with a javelin at Liège as he lay on the floor of his chamber with his arms extended in the form of a cross, in revenge for the execution of two robbers who had plundered the church. A later account attributes his death to the anger of Pepin Heristal, whom, like S. John the Baptist, he had reproved for adultery.

Sept. 26th. **S. Cyprian, Archbishop** of Carthage, A.D. 248-258. In Carthage he was born and died. At first a heathen professor of rhetoric, like S. Augustine, not long after his baptism he became bishop, a very dangerous position in those days of persecution. He believed it his duty to retire from Carthage in the Decian persecution, A.D. 250. On his return he found the city consumed by the plague, dead and dying lay about the streets untended. He organised a nursing and burial staff, and ordered no distinction to be made between Christian and pagan. In 258 another persecution broke out under Valerian. Cyprian was arrested; when sentence of death was passed upon him he said, 'Thank God.' Weeping crowds followed him, many heathen amongst them. He bound his own eyes, knelt in prayer, and ordered a gift to his executioner. He was beheaded without any sign of flinching. His writings are as celebrated as his saintly life and martyr's death.

Sept. 30th. **S. Jerome** (342-420). One of the greatest scholars of the Church, whose great work was to translate the Bible from the original into Latin. It is called the 'Vulgate,' or current edition, a work which 'remained for eight centuries the bulwark of Western Christianity,' and can never lose its value. He was born of Christian parents in Pannonia. His life was full of travel, he visited nearly all parts of the known world. He spent the end of his life at his monastery at Bethlehem. It was a life full of controversy, in which Jerome at times showed considerable bitterness. He left a multitude of works, which have earned for him the title of one of the four doctors of the Western Church.

Oct. 1st. **Remigius, Bishop** of Rheims (457-530). He baptized Clovis, the first Christian king of the Franks, on Christmas Eve, 496, an event of vast importance in the history of the world. Clovis, like Ethelbert, was influenced by a Christian wife, Clotilda. More than three thousand Franks are said to have been baptized with him. At his baptism Remigius said to the king, 'Gently bow thy head, Sicambrian, worship what thou hast burned, burn what thou hast worshipped.' Later legend said that a vase of sacred oil was brought from heaven for his baptism. This vase was used at the coronation of French kings till it was publicly destroyed at the French Revolution. Remigius has been called the 'Apostle of France.'

Oct. 6th. **Faith, Virgin and Martyr**, of Agen in Aquitaine. She endured cruel tortures and martyrdom, A.D. 304. The crypt of Old S. Paul's was dedicated to her.

Oct. 9th. **S. Denys, Bishop and Martyr**. The patron-saint of France. He was a missionary sent from Rome to Paris, where he suffered martyrdom about 273. He has been confused in France with Dionysius the Areopagite (Acts xvii. 34). Many traditions have gathered round him, especially that after he was beheaded he took up his head and carried it from Montmartre to the site of the abbey afterwards named after him.

Oct. 13th. **Translation of King Edward the Confessor**. On this day in 1163 his remains were translated by Archbishop Becket to their present resting-place in Westminster Abbey. He was revered as the patron-saint of England till superseded by S. George (cf. April 23rd). Edward never did anything great; he has been described as 'weak in body, small in mind, easily flattered, and easily deceived.' He was, however, a man of simple piety. His posthumous popularity arose more from the fact of his being the last of the old English kings than to his being the builder of Westminster Abbey. The hard rule of the Norman made men regret him, though in reality he was one of the least English of the old English kings.

Oct. 17th. **Etheldreda, Virgin**. An English saint, commonly known as 'S. Audrey.' She was daughter of Anna, King of the East Angles, a woman of very ascetic and severe life who founded the great monastery of Ely and became its abbess. She died of the plague A.D. 679. She was considered one of the greatest saints in the Middle Ages, and to her fame Ely Cathedral owes its existence. We get our word *tawdry* from the cheap and showy ornaments sold at S. Audrey's Fair in the Isle of Ely.

Oct. 25th. **Crispin, Martyr.** He accompanied S. Denys (Oct. 9th) from Rome into Gaul. He preached at Soissons and maintained himself by shoemaking, hence he is the patron-saint of that craft. He and his brother Crispinian were martyred at Soissons after terrible tortures, A.D. 288. The battle of Agincourt was fought on this day. Cf. Shakespeare, *Henry V.* Act iv. Sc. 3.

Nov. 6th. **Leonard, Confessor.** Born in the court of Clovis, King of the Franks, who stood as sponsor for him when baptized by Remigius (cf. Oct. 1st). He founded a great monastery near Limoges, where he lived and died in great veneration in the latter half of the sixth century. As he devoted himself to the liberation of prisoners he has been adopted as their patron-saint.

Nov. 11th. **S. Martin, Bishop** of Tours (cf. July 4th). His long life of eighty years extended from A.D. 316-396. He was born of heathen parents in what is now known as Lower Hungary. His father was a successful soldier. At the age of 10 he was made a catechumen against his parents' wish. He was compelled to join the Roman army at 15. Whilst still a young man the best-known incident of his life took place. Whilst with the army at Amiens on a terribly cold winter day he was so moved by the sight of a naked shivering beggar at the city gates, that having no money, he divided his military cloak with his sword and gave part of it to the beggar. In a dream he is said to have seen the Lord Jesus in that half cloak, who said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Soon after this he left the army, and on being taunted with cowardice for so doing he offered to stand unarmed before the front rank; the enemy, however, made peace. He was soon after ordained to a lesser order of the Church by S. Hilary of Poitiers (cf. Jan. 13th). He then converted his mother, but was publicly scourged by the Arians and took refuge at Milan; he returned in more peaceful times and founded the first monastery in France near Poitiers. After eleven years of a holy life there, he was tricked into Tours on a false message that a dying woman wanted to see him, and was forcibly made bishop of that see, which he ruled with great vigour and sanctity.

Nov. 13th. **Britius, Bishop.** Commonly called 'Brice,' a disciple of Martin of Tours (cf. Nov. 11th), whom he succeeded as bishop; he died A.D. 444. As a youth he caused great trouble to S. Martin, who said, 'If Christ suffered Judas, why not I Brice?' False accusations were made against him as bishop, and he was driven from his see for seven years, but was acquitted at Rome.

Nov. 15th. **Machutus, Bishop,** or 'S. Malo.' A Welsh saint, trained at Aleth, now called after him S. Malo, in Brittany. He died about A.D. 560.

Nov. 17th. **Hugh, Bishop** of Lincoln, 1186-1200. He was born at Grenoble and was dedicated to God from a child. He was induced by Henry II. to come to England to govern the first Carthusian monastery at Witham in Somersetshire, by whom also he was made Bishop of Lincoln. He ruled with vigour and great sanctity. He was the chief builder of Lincoln Cathedral, and took an important position in the

history of his time. At his burial King John of England and King William of Scotland helped to carry the bier.

Nov. 20th. **Edmund, King** of East Anglia, one of the most popular of English saints. East Anglia was taken by the Danes in 870. Edmund fought against them nobly, but was taken. He was offered his life if he would give up the faith, but he refused; he was bound to a tree and shot to death with arrows on the spot where the great abbey of Bury S. Edmunds afterwards rose. The story goes that the Danes cut off his head and threw it into the bushes; a year later it was found, guarded by a great grey wolf.

Nov. 22nd. **Cecilia, Virgin and Martyr.** Of this saint, who was universally honoured in early days, we now know little. She seems to have been a Roman lady who converted her espoused husband, Valerian, and was martyred A.D. 230. She was considered the patron-saint of music, because in 821 Pope Paschal ordered that the praises of God should be chanted day and night round her tomb in the church dedicated to her at Rome; the people said that she herself joined in the music at times. Her day was observed as a musical festival in England at the end of the seventeenth century, hence 'Odes to S. Cecilia' became very common. Dryden and Pope both composed such odes.

Nov. 23rd. **Clement, Bishop** of Rome. Sometimes supposed to be S. Paul's fellow-labourer (Phil. iv. 3). He was Bishop of Rome at the end of the first century. Linus, Cletus, Clement being the names of the bishops on the earliest list. He wrote an epistle to the Corinthians, which is naturally of great value. His history is unfortunately lost: a late tradition says that he was by Trajan's order thrown into the sea at the Crimea fastened to an anchor, but there is no proof that he was a martyr at all.

Nov. 25th. **Catherine, Virgin and Martyr.** There is no saint more generally honoured, yet of whom so little is really known. She is supposed to have been a noble lady of Alexandria martyred on a spiked wheel about A.D. 306. Her body was said to have been borne by the angels to Mount Sinai. From the fact of her overcoming the doctors of Alexandria in argument she became the patron-saint of learning. Her supposed relics were brought to Rouen in the eleventh century. Joan of Arc claimed to be taught by her.

Dec. 6th. **Nicolas, Bishop** of Myra in Lycia, where he died A.D. 342. His history has disappeared amid a multitude of legends. He is said, as soon as he was born, to have stood up and thanked God for life. He is said to have been the irate listener who boxed the ears of Arius at Nicæa. He was much honoured by sailors, and from stories of his having raised children to life became the patron-saint of schoolboys. The festival of the 'Boy-bishop' began on his day. He is the patron-saint of Russia and the Santa Klaus of Germany.

Dec. 8th. **Conception of the Virgin Mary.** This festival did not become general in the West till the fifteenth century.

Dec. 13th. **Lucy, Virgin and Martyr.** She suffered martyrdom at Syracuse about A.D. 304.

Dec. 16th. **O Sapientia**, *i.e.* **O Wisdom**, the first words of the seven O's or antiphons of the Magnificat, which were sung from this day to Christmas Eve. The other O's were: 17th, 'O Adonai'; 18th, 'O Root of Jesse'; 19th, 'O Key of David'; 20th, 'O Rising Light'; 21st, (S. Thomas's Day), had its own antiphon; 22nd, 'O King of Nations'; 23rd, 'O Emmanuel.'

Dec. 31st. **Silvester, Bishop** of Rome (Jan. 31, 314, to Dec. 31, 335). Although the Council of Nicea took place in his time he was unable on account of his age to attend, but sent two priests to represent him. The forged 'Donation of Constantine' represented that emperor as giving to Silvester and his successors the sovereignty of the West.

Lesson on the 'Black Letter' Days

The teacher should on each 'black letter' day give some account of it to the children, except on those days whose saints are now practically unknown. The English people made too much of these days in the Middle Ages, now they make too little. Interesting lessons may also be given on many aspects of the Kalendar, *e.g.* the royal saints, the English saints, the clerical saints, the female saints. The following lesson may be given:—

MATTER.

The Kalendar began with the lists of martyrs, who soon became so many that they could not otherwise be remembered.

The Kalendar shows us one reason why our Church is called the Holy Catholic Church.

Holy.

Think of the millions of holy names written in God's book. In our Kalendar we have very few, perhaps not all the best. Some have left no record, only their names. All are together now in Paradise. People are often saying how wicked the world is, but they have no idea how much holiness is in it and how the saints save the world. The 'world' may be very evil, but the Church is very holy.

METHOD.

Explain the word Kalendar from p. 34. Ask when they should be specially remembered (at Holy Communion), and why?

Ask who could be added. Gordon, Havelock, or some saint locally known.

Cf. Gen. xviii. 32.

LESSON ON THE 'BLACK LETTER' DAYS—*continued.*

MATTER.

Catholic.

Nothing shows more the Catholic character of the Church than the Kalendar. Saints are there from every station in life, from shoemakers (Oct. 25th) to kings, soldiers (Nov. 11th), sailors (Dec. 6th).

Then, again, they come from all parts of the world known in old days, as our Lord promised (S. Matt. viii. 11).

Church.

This word means either those *chosen out* or those *belonging to the Lord*. S. Martin will be a good illustration of first meaning, S. Bede of second. But children should remember that the Church contains bad as well as good.

METHOD.

Find out whether children really know what 'Catholic' means. Do not be content with the answer 'universal.' Cf. Notes on Catechism.

Let children pick out saints anywhere in the Kalendar and ask teacher where they came from.

Cf. Notes on Catechism.

Write on blackboard meaning of *Kalendar* and *Church*.

‘THE ORNAMENTS RUBRIC’¹

This is not a matter about which it is advisable to say much in teaching children, as it is of a highly controversial character. Any one who wishes to study the matter cannot do better than read the very able book of Mr. J. T. Micklethwaite, F.S.A. (Alcuin Club Tracts, No. 1).

This rubric is found in substance in the versions of 1559 and 1604. In its present wording it dates from 1662.

It must be noticed that the date is clearly defined: the second year of Edward VI. began January 28, 1548, and ended January 27, 1549. The rubric, therefore, can scarcely have any reference to the Prayer Book of 1549, which received the authority of Parliament on January 21, 1549, and cannot in the last week of the second year of Edward VI. have come into use.

The words *this Church of England* are important; they preclude certain usages that were in the Roman or foreign Protestant Churches, and were intended to do so.

The authority of Parliament is cited because other authorities have been invoked, which were neither binding nor lawfully enacted.

The second year of the reign of King Edward the Sixth is chosen because that date takes us to a period before the influence of foreign reformers had tended to make the services of our Church barren and slovenly, and to put down ‘ornaments’ which piety and ancient custom had endeared to the Church.

Mr. Micklethwaite has drawn up a remarkable and lengthy list of the ornaments, both of the Church and the ministers, which are, according to this rubric, legal in the Church of England.

The rubric has been the subject of much controversy and litigation.

¹ From *rubor* (red). When service-books were written by hand it was necessary to underline with red the directions, so that they might be distinguished from the service.

THE ORDER OF MORNING PRAYER

The service combines the offices of matins, lauds, and prime in the Sarum breviary.

THE INTRODUCTION

The word *Order* does not refer to the method of arrangement, but means the service as it is *ordered* to be used.

In the Prayer Book of 1549 the title was *Matins*, from the Latin word for *morning*; that name is still used in the table of proper lessons. Both titles are liable to misunderstanding: the modern name only *expresses* one of the purposes of worship; the older name, unless the word 'service' is understood, as it was in the 'hours,' might refer to anything in the morning.

The Introduction includes the sentences, exhortation, general confession, and absolution prefixed to the service in 1552. Several purposes are manifest in this addition. Private confession had fallen into disuse, and it has been stated that this addition was intended further to discourage it, though this is doubtful, as public confessions were no innovation. There were forms of general confession and absolution in the unreformed offices of prime and compline. Canon Newbolt points out that 'the Prayer Book does not in the least contemplate the use of public confession superseding private repentance—see exhortation in Holy Communion: in the Roman Mass at the present day there is a public confession and absolution for those who have already been to confession.' Another reason for the Introduction is that the time when it was prefixed was an age of exhortations, the laudable object of which was to enable the people to understand the services. It was also thought well to begin with Holy Scripture.

The rubric directs the sentences to be read in a *low* voice in order to discourage the inarticulate and mumbling recitation which the use of the Latin language had produced just before the Reformation.

The eleven sentences were from the 'Great Bible' of 1539

till 1662, when the Authorised Version of 1611 was substituted. Seven of these sentences had been used daily in Lent in the Sarum use; 2, 3, 4, 10 being in the penitential psalms, and 1, 5, 7 in the Lenten *capitula*, or little chapters for use in Lent. The passage from Daniel and those from the New Testament were chosen by the Reformers. These facts account for the sombre character of these sentences, every one of them dwelling on the subject of repentance. Only one (6) is suitable for festival occasions; the American Church, which is the daughter of our own, has wisely added others appropriate to the seasons, and begins beautifully with Hab. ii. 20, Ps. cxxii. 1, xix. 14, 15.

The exhortation is a short sermon on public worship, whereof the sentences are the text; it also unites the sentences with the confession. This exhortation is a very characteristic specimen of the style of composition of the time, and a comparison with the terse phrases in which the collects are expressed well illustrates the difference between the old Latin services and the composition of the Reformers.

Brethren, because addressed to baptized persons: cf. 'Our heavenly Father' a few lines lower. It is a favourite expression of S. James (i. 19) and S. Paul, from whom we have adopted it.

Sundry places, that is, of the Bible, as, for instance, the sentences.

Acknowledge and confess. To *acknowledge* means to *own*, not necessarily with that penitence of heart which is expressed in the word *confess*.

Sins and wickedness. *Sins* are the evil acts, *wickedness* the evil state of our nature which causes those acts.

Dissemble nor cloke. *Dissemble* refers to hypocritical evasion, 'getting out' of anything, as Adam tried to do (Gen. iii. 12). *Cloke* refers to concealment of sin like that of the sons of Jacob (Gen. xxxvii. 31, 32). Cf. 'Quod non es simulas, dissimulasque quod es.'

A distinction may be made between 'humble' and 'lowly,' 'assemble' and 'meet together': **humble**, the attitude of mind; **lowly**, this attitude seeking to express itself, e.g. in kneeling, as if *humble and humiliated*. **Assemble**, and then find ourselves in the company of our fellow-men: cf. 'When I go into society and meet my fellow-men.'

Requisite and necessary. There is slight difference between these words. We cannot do without what is *necessary*, e.g. food, it is just possible to do without what is *requisite*, e.g. shelter.

The word **general** needs careful explanation (cf. Notes on Catechism, p. 383); the common idea that the confession is so termed because 'said by all' is, of course, a mistake. It is a confession of *general* as opposed to

particular sin. In the form of prayer to be used at sea the rubric directs in the case of imminent danger that attention shall be directed to *particular sins*, and the confession there is not termed *general*. The general confession is to be said *after* the minister, not with him: this shows that he has a confession to make as well as the congregation. It also reminds us that in old time separate confessions were said by different classes of persons, *e.g.* the mutual confessions of the officiant and people. The pauses where the minister waits for the people are marked by capitals. There are three different confessions in the Prayer Book—here, in the Communion Service, and *Special Confession* without any form in the Visitation of the Sick; these vary in the depth of their expression of contrition; this is the least penitential of the three. The confession is to be said *kneeling*, cf. canon xviii.: a posture of humility has always been adopted in acts of abasement to Almighty God, though the first actual mention of kneeling is in the account of Solomon's dedication of the Temple (2 Chron. vi. 13).

Erred, and strayed, etc. Notice the comma. *Erring* is general wandering about, perhaps near the right road all the time; to *stray* is to get into a wrong path leading ever farther from the right way.

Devices and desires. *Devices* are those evil suggestions by which our *minds* lead us astray (cf. Isa. xxxii. 7). *Desires* are the wishes that come not from our thoughts but from our *evil natures*.

We have left, etc. Sins of omission and commission.

Health, i.e. for our *souls*. We know what health is for our bodies, viz. to be whole, formerly spelt without the *w*; to be in a state of unconfessed and unforgiven sin is for our souls to be in the same state that our bodies are when they are out of health. 'There is no health in us' means that we have no power of healing in ourselves, and are not in a state of health for our souls. Cf. 'Saving health' in prayer for all conditions of men.

Miserable, i.e. needing God's mercy.

Promises, e.g. comfortable words in Holy Communion.

Godly, righteous, and sober life, from S. Paul's word, Titus ii. 12. Remembering our duty towards God, our neighbours, and ourselves.

The rubric before the Absolution has been altered twice. The words 'or remission of sins' were added in 1604 because the Puritans objected to the use of the word 'Absolution,' which they desired to be omitted. One never hears, however, the Absolution called by its alternative title. The word *Priest* was not inserted instead of *Minister* till 1662, but it was never intended that a deacon should say the Absolution: the alteration was made because the Puritans quoted this use of the word as an argument against the priesthood. The priest stands in a position of authority; he does not *say* the Absolution, he *pronounces* it, that is, he speaks as God's *nuntius* or herald. The Absolution is not merely 'a pompous way that a clergyman has of stating, what any child could say, that God forgives repentant sinners,' but is the actual *conveyance* of pardon by the priest in virtue of his office, through the authority given by our Lord to the Apostles (S. John xx. 22, 23), which authority is handed down to each priest at his ordination. Cf. The Ordering

of Priests. The Absolution is generally divided into four parts : (1) the address ; (2) the delegation of authority ; (3) the absolution ; (4) prayer.

Who desireth, etc. Ezek. xxxiii. 11.

Power and commandment. It is not left to the priest's option whether he will absolve or not, it is a duty which has been commanded by Christ and His Church.

Through Jesus Christ. Our Lord has commanded us to ask in His name (S. John xvi. 23, 24, 26), hence our prayers generally end in this way. The word *Amen* is a very important word ; our Lord taught us to use it : it is a Hebrew word meaning *fixed* or *sure*, and so *true* ; it was often upon His lips when He said anything specially solemn ; it is translated *verily* in the Authorised Version. It means for us, 'Thus I truly desire' or 'Thus I truly believe.' When it is printed in the same type as that which goes before it, it is to be said in the same way. When printed in *italics* it is to be said differently : e.g. 'Amen' at the end of the confession and first Lord's Prayer in Holy Communion is printed in Roman type, and therefore must be said by the same persons who have said the preceding words ; in the Confession by minister and people, in the Lord's Prayer by the priest alone. After the collects *Amen* is to be said by the people alone.

Lesson on Morning Prayer

MATTER.

We go to Church for God's sake first of all—to honour His holy name. Those who never go rob God of the praise due to Him. We begin with a sentence out of God's book which acknowledges our unworthiness and His goodness. Then the minister 'says' a short sermon to tell people what they have come to church for. He tells them they have come to do five things (but see note at end of lesson) :—

1. To confess their sins.

God knows them ; it is for our sakes we confess them.

2. To render thanks.

In parts of Psalms, canticles, and general thanksgiving.

3. To praise Him.

This is different from thanking Him, and higher : we thank Him for what He has done for us, we praise Him, for what He is. Praise is unselfish. It is the highest part of

METHOD.

Ask what boys do before they enter church. Cf. Exod. iii. 5. What all do before service : kneel and pray. Ask what they pray for, and suggest they should pray that they may not displease their Father in His house. Explain all the words in notes on exhortation before showing its divisions.

Boys will explain 'confess' as 'own up,' which is a good explanation. The word used in the Bible means to agree or say the same about anything (1 S. John i. 9), i.e. to have the same view of sin that God has, and to utter it.

Cf. Job xiii. 15.

LESSON ON MORNING PRAYER—*continued*.

MATTER.

public worship, and the only part which is eternal and in which angels join with us.

4. To hear His holy word.
e.g. the lessons.

5. To ask what we want for ourselves.

This should naturally come last. We think of ourselves last of all.

Our Lord set us an example of public worship by attending the Temple and synagogue services, even as a child. He showed that worship must be holy by cleansing the Temple at the beginning and end of His ministry.

[*Note*.—If the teacher prefers he may divide the purposes of public worship as described in the exhortation as four instead of five, *i.e.* (1) thanksgiving, (2) praise, (3) instruction, (4) prayer. It will be noticed that the exhortation tells us that we ought *always* to confess, but especially when we come to church for the four purposes stated. Cf. Canon Newbolt, *Priestly Ideals*, pp. 72-74.]

METHOD.

Write on blackboard five purposes of worship and distinction between praise and thanksgiving.

Lesson on Confession and Absolution

MATTER.

This is a *general* confession, *i.e.* of *general* not particular sins: we don't tell God here each sin we have committed, if you have done anything wrong you must not leave it to be confessed with all the congregation. Sin must be confessed at once, you must not sulk about it.

We begin with an address, as usual; we call upon God because He is an *almighty* and *merciful* Father, that is, He can and will do what we ask. Then we say how unworthy we are; we are like silly sheep. If people are really sorry the first thing they will do will be

METHOD.

Connect by questions with last lesson, and ask why exhortation ends with a ;

Question: Why should we confess at all if God knows our sins? What says the last of the eleven sentences?

Cf. S. Matt. viii. 2.

Cf. Good Shepherd, and Ps. xxiii.

LESSON ON CONFESSION AND ABSOLUTION—*continued.*

MATTER.

to acknowledge it. In the last lines we tell God that we want to do better, to the glory of His holy name. God is glorified by a holy life most of all, and to glorify Him should be the first object of us all.

Explain rubric to absolution from notes, especially the word *pronounced*.

In the absolution we remind God at the beginning, and end as well, that He is the Father of our Lord. Also we pray at the end for the Holy Spirit. So all Three Persons take part in absolution.

METHOD.

Cf. Ps. li. 3.

Show this from any holy life, *e.g.* Joseph or Elijah, or any modern example.

Cf. S. John iii. 16.

Cf. the blessing.

Complete the lesson from black-board scheme.

BLACKBOARD SKETCH.

Christ gave His Apostles power to forgive sin.

—S. John xx. 22, 23.

This power given to every priest at ordination.

Therefore by Christ's authority forgiveness is conveyed to the penitent.

Lesson on Lord's Prayer to Hallelujah

(To arouse interest in the history)

MATTER.

Here begins the old service of *matins*: the day could not begin more fitly than with 'Our Father,' which takes us back to our Lord on that hill of Galilee and the 'great multitude.'

The doxology because service of praise.

METHOD.

Remind that all before this is preparation, now the real purpose of worship begins.

Question: How long ago is that?

LESSON ON LORD'S PRAYER TO HALLELUJAH—*continued.*

MATTER.

The first versicle takes us back further still to David (1000 B.C.). Very fitting that it should come after the confession, for he had just confessed a very grievous sin.

The next versicle, written by David when fleeing from his son Absalom in great trouble, may be compared with the absolution.

The *Gloria* takes us back to a time of great trouble for the Church, as it was composed as a protest against the Arian heresy, so we are reminded of one of the bravest of saints, Athanasius.

The response to *Gloria* reminds us of the Western Church to which we belong, for it is an early addition by that Church.

The last response, being taken from the Scottish Prayer Book (p. 489), reminds us of Charles I. and Archbishop Laud.

Thus from various parts of the world, from such different persons, does our service come. Yet it is one God over all Whom we are worshipping, Who is the same yesterday and to day and for ever.

Over the portal of the temple of Isis in Egypt was carved, 'I am whatever hath been, is, or ever will be ; and my veil no man hath yet lifted.'

METHOD.

Ps. li. 3, 4.

Ps. lxx. to be read.

A few facts about the Arian heresy should be given.

Question : as *what* was in the beginning?

MORNING PRAYER

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*¹

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven.

Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil.² For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.³

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¹ This rubric has been altered: in 1549 the priest said Lord's Prayer alone: in 1552 the people were directed to say it with him at the second Lord's Prayer: in 1662 they were directed to do so everywhere, forgetful of rubric before Holy Communion. In ancient days the 'Paternoster' or 'prayer of the faithful' was kept secret from motives of reverence. It was originally said as each worshipper's private preparation. It was said silently to the words 'lead us not into temptation' which the priest said aloud, the people responding 'Sed libera nos a malo' (but deliver us from evil). By 1549 the reason for the silent repetition had passed away, so the practice was discontinued, hence the word *audible* here and *loud* before the next Lord's Prayer. In the first Lord's Prayer at Evening Prayer the direction is omitted. Not till 1662 were the people directed to repeat it here.

² The doxology was added here and in other places in 1662, following the custom of the Greek Church, not the Roman—a practice our Prayer Book has pursued in several instances. This doxology is found in the Authorised Version in S. Matthew's Gospel (the Gospel of the *kingdom*); in the Revised Version it is put in the margin, it does not occur at all in S. Luke: the principle of the use of the doxology is to add it when the prayer comes in a service of praise. It has been suggested that it has been introduced into the Bible from liturgical use, but of that there is no evidence.

³ This versicle and its response (from Ps. li. 15) have been used at the beginning of the service at the least from the sixth century. They were very appropriate as the first words of the day. The second couplet is from Ps. lxx. 1, the whole of which psalm was sometimes chanted here: it is supposed by some that the *Gloria* is accounted for by the rest of the psalm being omitted. These versicles were in the singular till 1552.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son : and to the Holy Ghost ;¹

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Priest. Praise ye the Lord.²

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following : except on Easter Day,³ upon which another Anthem⁴ is appointed ; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary Course of the Psalms.*

VENITE, EXULTEMUS DOMINO⁵

Psalm xcv.⁶

O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.⁷

Let us come before his presence with thanksgiving : and shew ourselves glad in him with Psalms.

For the Lord is a great God : and a great King above all gods.

¹ The words of the *Gloria Patri* are not actually found in the Bible. Their origin is probably the baptismal formula ; they may be compared with Isa. vi. 3. They are a creed-hymn adopted in their present form by the Eastern Church in opposition to the Arian heretics at the beginning of the fourth century. The Arians were unable to use them : their *Gloria* ended 'by the Son in the Holy Ghost.' The response is a later *Western* addition : so that in this time-honoured ascription of praise both East and West unite. It is very fitting that the service of praise should begin with glorifying the Three Persons of the Blessed Trinity : cf. Lesser Litany. The custom of bowing the head at the *Gloria* is taken from Isa. vi. 2.

² This invitation to praise, corresponding with the invitation to prayer 'Let us pray,' is taken from the Sarum matins in the old service-books, which were followed in the Prayer Book of 1549, had no response except from Easter to Trinity, when the ancient Easter salutation *Alleluya* (Hebrew for *praise to Jehovah*) was used. Our present response was added in 1662, and was taken from the Scotch Prayer Book of 1637 (cf. p. 489).

³ The rubric in its present form dates from 1662, till then the Easter anthems were sung 'afore matins' on Easter Day.

⁴ The word *anthem* is simply an altered form of *antiphon*, i.e. something sounding first on one side, then on the other. The word is very variously spelled *antenme*, *antefne*, *antem*, etc.

⁵ The Latin title of Psalm xcv., *Venite, exultemus Domino*, reminds us that all our service was at one time in Latin, and also that the Psalms

In his hand are all the corners ⁸ of the earth : and the strength of the hills ⁹ is his also.

The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship, and fall down : and kneel before the Lord our Maker.

For he is the Lord ¹⁰ our God : and we are the people of his pasture, and the sheep of his hand.

To-day if ye will hear his voice, harden not your hearts : as in the provocation,¹¹ and as in the day of temptation ¹² in the wilderness ;

When your fathers tempted ¹³ me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

Unto whom I swear in my wrath : that they should not enter into my rest.

were anciently known by their names instead of their numbers : a custom partly kept up still. Cf. *De profundis, Miserere*.

⁶ This psalm is in Heb. iv. 7 ascribed to David ; it is believed to have been composed by him for the occasion of the joyful bringing of the Ark into Zion (1 Chron. xv.). It was used in the Temple and synagogue services, and so our Lord must often have joined in it. It seems to have been used in the Christian Church at the beginning of daily service from the first, and nothing could be more appropriate. It may be compared with the exhortation, it invites to the four purposes of public worship : verses 1-5 invite to praise and thanksgiving, verses 6, 7 to prayer, verses 8-11 to hearing God's holy word. It has been generally called the *invitatory psalm*. It should be compared with the more accurate translation in the Authorised Version. Before 1549 short invitatories, or antiphons, verses inciting to praise, were inserted between the verses ; at 1549 it was ordered to be sung 'without any Inuitatori.' Such an antiphon still remains in the Litany (cf. p. 107).

⁷ Might be more literally translated, 'Come, let us ring out our joy unto Jehovah ; let us shout unto the rock of our salvation.'

⁸ **Corners** is an unfortunate translation ; in the original it is 'recesses' : the Authorised Version has more correctly 'deep places.'

⁹ **Strength of the hills**, literally 'summits of the mountains.' The verse means that the valleys and the mountains are His.

¹⁰ **(the Lord)** should be in brackets ; it is not in the original. Cf. Authorised Version.

¹¹ **In the provocation**, literally = as at Meribah.

¹² **Temptation** = Massah (Exod. xvii. 7).

¹³ **Tempted** = tried.

In the American Prayer Book the first seven verses of *Venite* only are sung with verses 9 and 13 of Ps. xcvi. at the end.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Notes of a Lesson on 'Venite'

MATTER.

Few customs in the world are so ancient as that of singing the *Venite*. It was composed for worship by David when the land now called England was an unknown island inhabited by savages. The Israelites had the *Venite* to themselves for about one thousand years, and did not make the best use of it, in spite of its warning. It alone ought to have kept them from rejecting Christ.

It tells people what they have come to church to do.

1. To praise and thank God.

That was the keynote of David's character, as it is of all true service. It shows why we should praise God. He *made* us. He gave us the hills and the valleys and the great sea. It tells us that life and all around us are gifts of God and must be used for Him. Everything in nature reminds us of God. Unfortunately, the more we see of man's making the less we think of God. It is very fitting that the Church should still use words of praise that were so long heard in the Temple of old.

2. To-day if ye will hear His voice.

Although so old it speaks about *to-day*. That is one of the most wonderful facts about God's word, that it never really gets old. It is always 'to-day' with God. The warning is quite as necessary as ever. If people hear His word without obeying it their hearts will be hardened. We get used to anything we are always listening to if we don't attend to it. People's hearts are so different ; the same sun hardens clay but softens wax.

METHOD.

Ask how long ago? about three thousand years.

Let children find the warning in it.

Children should find out for themselves that it is like the exhortation.

Ask whether we have not more cause than David to praise God, and explain why. He has taught us more and given us more.

Let children suggest instances, e.g. Pharaoh, Judas.

Explain allusions from notes.

NOTES OF A LESSON ON 'VENITE'—*continued.*

MATTER.

METHOD.

3. It invites us to pray.

This comes before 'hearing his voice' in the Psalm: but follow the order of our service. The reason given for prayer is that we are 'the people of his pasture.' The Israelites knew that they were specially His people, but we are as much as they, for He feeds us with the Living Water and the Bread of Life in the sacraments.

The *Venite* tells us that even the food we eat teaches us to pray. The *Gloria Patri* added to this, and all psalms, shows that our praise is of a Christian character.

Let children find out when.

On what one day is *Venite* not used?

Find what is then used?

Is *Venite* to be used if Easter Day falls on the nineteenth day?

On blackboard write the three invitations and meaning of *provocation* and *temptation* from notes.

¶ *Then shall follow the Psalms in order as they be appointed. And at the end of every Psalm throughout the Year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,*

Glorify be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be proper Lessons assigned for that day: He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that shall be said or sung, in English, the hymn called Te Deum Laudamus, daily throughout the Year.*

¶ *Note, That before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book: And after every Lesson, Here endeth the First or the Second Lesson.*

The *Psalms* have naturally been sung at Divine Service from the first, they were written for that purpose: the Christian Church received them as a precious heritage from the Church of Israel. The Council of Laodicea (A.D. 367) ordered *Psalms* and *Lessons* to be used alternately. The custom of singing the *Psalter* through once a month dates from 1549. Before that date the *Psalms* were sung in the *weekly* course: at matins, *Psalms* i.-cix.; at evensong, cx.-cl. The other services had fixed *Psalms*, but the course was frequently interrupted by proper *Psalms*. Our forefathers knew the *Psalms* much better than we do: the poorest often knew them right through by heart, and they were used at work and on joyful occasions. The custom of antiphonal or alternate singing was learned by the

Eastern Church from the Hebrews, and was introduced into the West by Gregory the Great. In 1662, when many passages from the Bible used for public worship in the Prayer Book were changed from the 1539 version to that of 1611 (cf. p. 434), the Psalms, like other portions intended for chanting, were left alone, as the rendering was more metrical and rhythmical; moreover, the old version was so known and loved that the new translation would have been resented.

After the Psalms are the *Lessons*: the word means *lections* or readings. The custom is of primitive origin borrowed from the synagogue services, where two lessons, one from the Law, the other from the Prophets, were usually read. Our Lord read the second lesson at Nazareth (S. Luke iv. 17). It is probable that the Epistles were first heard as lessons in public worship. In early days many lessons were read, sometimes nine, but they were very short and interrupted by anthems or 'responds.' They were not all from the Bible, but from the lives and writings of the saints also (cf. Notes on Lectionary, p. 31).

TE DEUM LAUDAMUS¹

WE praise thee,² O God: we acknowledge thee to be the Lord.
All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the Heavens, and all the Powers therein.

¹ The *Te Deum Laudamus*, unlike any other of the daily canticles, is found neither in the Bible nor the Apocrypha. It is the Church's song of joy, used by her on all festal occasions; it has been sung on many a battlefield ere the guns have ceased firing, and after countless victories at sea: naturally it has been chosen for royal rejoicings, such as recovery from sickness or the occasion of a jubilee. It has been ascribed to various authors, such as Hilary of Poitiers, A.D. 355, and Hilary of Arles, A.D. 440. It has been called 'the song of Ambrose and Augustine,' from the tradition that it was first sung by these saints at the baptism of the latter by the former at Milan on April 25, 387. The latest theory, now generally received, is that it is the work of Niceta, missionary bishop of Ramesiana in Dacia (370-420). It is suggested that it is founded on the *Gloria in Excelsis*. (Cf. Burn's *Introduction to the Creeds*, p. 256 *seq.*) Its *origin* may be earlier still. It may have been sung by S. Ambrose and S. Augustine, but not for the first time. There are passages in many early writings, beginning with Cyprian, A.D. 252, which resemble parts of it, especially verses 7, 8, 9. It may be (like the Creed) of gradual growth, as an expansion of the *Sanctus* or angelic hymn in verse 5. Though the earliest copies are in Latin, it may have been introduced into the West by S. Ambrose, who brought antiphonal singing into the Western Church from the Eastern, which had learned it from the Jewish Church. And the Ambrosian *Te Deum* is the origin of those elaborate musical services which have been so largely developed in more recent times.

To thee Cherubin, and Seraphin³ : continually do cry,
 Holy, Holy, Holy⁴ : Lord God of Sabaoth⁵ ;
 Heaven and earth are full of the Majesty : of thy Glory.
 The glorious⁶ company of the Apostles : praise thee.
 The goodly⁷ fellowship of the Prophets : praise thee.
 The noble⁸ army of Martyrs : praise thee.
 The holy Church throughout all the world⁹ : doth acknowledge thee ;
 The Father : of an infinite¹⁰ Majesty.
 Thine honourable,¹¹ true : and only Son ;
 Also the Holy Ghost : the Comforter.¹²

In the Sarum matins it was appointed for Sundays and festivals. In 1549 it was ordered to be used daily, except in Lent, when the *Benedicite* was to take its place ; and though this order was omitted in the Prayer Book of 1552, the custom has generally prevailed.

It seems natural to divide the *Te Deum* into three divisions : verses 1-9, Praise ; 10-19, Creed ; 20-29, Prayer. The hymn ends with verse 21. Verses 22-29 are not in all mss., they are antiphons and 'little chapters' from the Psalms. It has not been very literally translated.

² This verse is often understood as addressed to the second person of the Holy Trinity, but without reason ; the literal translation is, 'We praise thee as God.'

³ These words are in the singular number, the Hebrew plural ends with *m*. In the original text, however, they are in the plural and are intended so to be understood here.

⁴ The angelic hymn from Isa. vi. 3 ; we learn from Rev. iv. 8 that it will always be the song of praise of all created beings. In this *Sanctus* the worship of heaven touches the worship of earth, and the worship of time touches that of eternity ; the end of all worship and of all service is to show forth the holiness of the Almighty.

⁵ **Sabaoth** = hosts (of angels) : cf. S. James v. 4.

⁶ The word in the original is *chorus*.

⁷ **Laudabilis** (praiseworthy).

⁸ **Candidatus**, white-robed (Rev. vii. 9-14) ; 'noble' is a less expressive translation. Martyrs = lit. : witnesses.

⁹ **Throughout all the world**, *i.e.* the Holy Church doth acknowledge Thee throughout all the world.

¹⁰ **Immensus** = that cannot be measured. Cf. 'incomprehensible' in Athanasian Creed.

¹¹ **Venerandum** = to whom worship is due, or as in American Prayer Book, 'adorable.'

¹² **Paraclytium** — a Greek word exactly equivalent to the Latin *Advocatus*, or Advocate. The usual translation here and in the Bible, *Comforter*, though indelibly fixed in theological phraseology, does not give the exact

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man¹ : thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death² : thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the Glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered³ with thy Saints : in glory everlasting.

O Lord, save thy people⁴ : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day⁵ : we magnify thee ;

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.⁶

meaning of the Bible word. It is, however, fixed in the affection of Christians, and therefore is not altered in the Revised Version, though explained in the margin ; it would be unwise to discontinue its use, hence there is greater reason to explain the meaning of the word. The *Paraclytos* or Advocate was in Greek law at once a pleader and witness to character. When we are accused by *Satan* the adversary, the Holy Spirit is called to our side to help us. Our English word *Comforter* literally means one who strengthens.

¹ There is a reading sometimes considered to be the original : 'Tu ad liberandum (mundum) suscepisti hominem,' literally 'when thou tookest upon thee human nature to deliver the world,' the word *mundum* (world) being supposed to be omitted in our translation from a confusion of that word with *andum*, the ending of the previous word ; but it is now generally supposed that *mundum* was an interpolation of an Irish copyist. It should be noticed, however, that 'to deliver man' means—tookest upon Thee human nature.

² i.e. sin (1 Cor. xv. 55, 56).

³ *Munerari*=to be rewarded ; but not in the sense of having earned: *munus* is a gift of the bounty of the giver ; *numbered* probably arose from mistaking the word for *munerari*, an easy mistake in old writing.

⁴ From Ps. xxviii. 10, Prayer Book version, 9 in Authorised Version. Cf. the *preces*. The *Te Deum* ends at the previous verse ; this and the following are versicles and responses added to it.

⁵ From Ps. cxlv. 2.

⁶ These words are said to show that the *Te Deum* is a morning canticle, but we say at night, 'Give us this day our daily bread.'

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten ¹ upon us : as our trust is in thee.

O Lord, in thee have I trusted : ² let me never be confounded.

¹ i.e. Alight as a bird does.

² **Non confundar in æternum** = I shall not be confounded for ever. The words are from Ps. lxxi. 1; the literal English is, 'In thee, Jehovah, have I taken refuge; let me never be ashamed.' There is no *Gloria Patri* to this Christian hymn, especially as the doctrine of the Trinity has been so clearly asserted in it, and it is itself an enlarged *Gloria*.

ADDITIONAL NOTES.

Some historical references to the use of the *Te Deum* may be of service. *E.g.* When Malaga was taken with so much bravery from the Moors, and after eight centuries the Christian banners were again unfurled upon her walls, we are told how Ferdinand and Isabella 'made their entrance into the conquered city, attended by the court, the clergy, and the whole of their military array. The procession moved in solemn state up the principal streets, now deserted and hushed in ominous silence, to the new Cathedral of S. Mary, where Mass was performed. And as the glorious anthem of the *Te Deum* rose for the first time within its ancient walls, the sovereigns, together with the whole army, prostrated themselves in grateful adoration of the Lord of hosts, who had thus reinstated them in the domain of their ancestors.' So, too, when Granada was taken we read that as the signal of victory, 'the large silver cross borne by Ferdinand throughout the Crusade was seen sparkling in the sunbeams, while the standards of Castile and S. Iago waved triumphantly from the red towers of Alhambra; and at the glorious spectacle the choir of the royal chapel broke forth into the solemn anthem of the *Te Deum*, and the whole army, penetrated with deep emotion, prostrated themselves upon their knees in adoration of the Lord of hosts, who had at length granted the consummation of their wishes, in this last and glorious triumph of the Cross.'

We read even of the wicked Buccaneers of America, 'the first act of the victors was to sing *Te Deum* in the great church, and the next to plunder.'

The *Te Deum* was piously said by Bishop Fisher as he arrived at the scaffold and laid his head upon the block.

It was sung on the steps of S. Paul's Cathedral at Queen Victoria's Jubilee, 1897.

Lesson on *Te Deum Laudamus*

(Lesson to be preceded by introductory lesson on meaning of words and history.)

MATTER.

It seems strange to find in the centre of our service a canticle not of divine origin. It is the song of praise of the *Church*; not content with only using Bible songs, she raises her own voice in her most perfect song.

It is strange also that we are not certain who composed it. In former days people were not so anxious to put their names to what they wrote as now; but it is unlikely that one person wrote it. The angels at any rate began it, those angels who are specially present at worship.

The history of *Te Deum* would really be a history of the happiness of Church and State. It is mentioned in Shakespeare. It has been sung among the dead and dying on many a battlefield.

The position of the canticle is very suitable; it unites the blessings of the Old and New Testament, therefore it comes between the Lessons. The prophets are mentioned as well as Christian saints (though the former may mean Christian prophets), and in verse 22 it quotes the Psalms; in 17 it refers to New Testament; in 18 and 19 to Creed. We often divide too sharply between the Church of the Old Testament and that of the New Testament.

There is no *Gloria Patri* because not an Old Testament canticle, also because it is an expanded *Gloria* itself.

METHOD.

Let children read Latin title and get correct quantity of *laudāmus*.

Cf. The children's hosannas.

Why did they not? Because they worked for God, and He knows their names.

Cf. Notes.

Ques. In what words do they join with us?

Cf. Holy Communion Service.

Ques. When is it not used?

Cf. Additional notes.

Get from children some of the blessings we get from the Church of Old Testament: three great feasts, one great fast, etc.

Ques. Why *Gloria* ever used?

BENEDICITE, OMNIA OPERA

This canticle is taken from the Apocrypha (cf. pp. 32, 33), where it is called the 'Song of the Three Holy Children.' With other matter it is inserted in the LXX, between verses 23 and 29 of Dan. iii.: 'Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying—.' It is perhaps to be regretted that the beautiful song of praise contained in verses 29-34 of the Apocrypha has been omitted. This song is apparently an expansion of Ps. cxlviii.

Its use in Christian worship dates, at the latest, from the fourth century; it was sung at lauds on Sundays and festivals. The *Te Deum* was in matins, so we can see how *Benedicite* became an alternative. We are now beginning lauds, hence in the Prayer Book of 1549 the *Benedicite* is directed to be used in Lent, though not lenten in character; it had always before been set apart for festivals. It has been called the 'Creation Hymn' and is well suited for Septuagesima, 'Creation Sunday.'

It first (1-7) calls upon the angels and all things 'in heaven above' to praise God; then it turns to the forces and phenomena of nature (8-22), to the brute creation (23-25), to mankind living or dead (26-31), and lastly to the three 'children themselves.'

25. *Beasts*, wild; *cattle*, tame animals.

29. *Servants of the Lord*, i.e. the Levites.

30, 31. This appeal to the saints in Paradise and the saints on earth is a fit conclusion to the glorious hymn.

32. *Ananias*, *Azarias*, and *Misael*, the Hebrew names of Shadrach, Abed-nego, and Meshach (Dan. i. 7). The American Prayer Book omits this verse.

The *Gloria Patri* is necessarily added to this Jewish hymn of praise, especially as the doctrine of the Trinity is not mentioned in it. In the American Prayer Book, as with all the canticles, the *Gloria* is not printed, but is ordered to be said in the rubric following the *Venite*, as in our own Prayer Book.

BENEDICTUS

In the rubric the *Benedictus*, like the *Te Deum*, is called a 'hymn'; this is the Greek word for something sung. The *Venite*, *Jubilate*, *Cantate*, and *Deus misereatur* are called 'psalms'; this is also a Greek word from the twanging noise made by a stringed instrument struck by the hand. The *Benedicite* is called a 'canticle,' a Latin word for a short chant: it is not a very appropriate name, as it is the longest of all. To the *Magnificat* and *Nunc Dimittis* the English name 'song' is applied.

The rubric orders the *Benedictus* always to be used, except when it comes in the Second Lesson or Gospel, viz. on March 25th and June 24th, when the *Jubilate* is to be substituted.

The *Benedictus* (S. Luke i. 68-79) is the song which Zacharias uttered under divine inspiration, 'filled with the Holy Ghost,' at the circumcision of his son, S. John the Baptist; as it is taken from the Great Bible of 1539 it should be compared with the more accurate translation of the Authorised Version. This canticle has been sung at lauds from early times; its use in divine service is said to be due to S. Benedict.

This song is of peculiar importance: it is the last Psalm of the old dispensation and the first Christian hymn; in it the old and the new part for evermore. Nowhere else do the two dispensations meet so closely. Here is one of the Jewish priests, a descendant of that long line of priests who had stood before the Lord daily for nearly two thousand years, heralding the advent of the Messiah; how different from what the action of the priests was to be afterwards, for it was they who killed Him. The song clearly divides into two parts: thanksgiving for the fulfilment of the promises of the past (1-8) and prophecy of the future (9-12). It resembles the *Magnificat* in being a memorial of the Incarnation.

1. **Blessed.** There are two Greek words in the New Testament which are translated 'blessed,' but they have very different meanings. The word used here (*εὐλογητός*) only occurs in seven other passages of the New Testament. It is always used of God, once of the Son (Rom. ix. 5), seven times of the Father (S. Mark xiv. 61, S. Luke i. 68, Rom. i. 25, 2 Cor.

i. 3, xi. 31, Eph. i. 3, 1 S. Pet. i. 3). It means *praised*. The other word (*μακάριος*), which is translated 'blessed,' literally means *happy*, as in the Beatitudes; it is only in two passages applied to God (1 Tim. i. 11, vi. 15). The Collect of the Second Sunday in Advent uses the word 'blessed' in both senses.

2. **Mighty salvation.** Authorised Version, 'an horn of salvation.' This Old Testament symbol is taken from the lifting up of the horn by wild beasts; it is the sign of strength or victory. Zacharias probably had in mind Ps. xviii. 1. The expression 'salvation' refers to the name of that horn of salvation, viz. *Jesus*, the salvation of Jehovah (cf. 10).

3. *E.g.* Jer. xxiii. 5, xxx. 9.

5. **Promised** is not in the original, where it is 'to do mercy towards our forefathers,' as in the Revised Version.

6. **The oath** (Gen. xxii. 16-18). The (;) hides the meaning. Cf. Authorised Version, 'That He would grant unto us, that we,' etc.

7. **Without fear** is emphatic and should come first. Cf. *Make thy chosen people joyful*.

9. It is evident throughout this song that Zacharias had in mind the message of the angel Gabriel in the Temple (S. Luke i. 13-17); this verse should be compared with S. Luke i. 17.

Child, of course refers to S. John the Baptist, the capital C (not in Authorised Version nor the American Prayer Book) is a printer's mistake, and has now been altered: it has led some to suppose that the word refers to our Lord. *Lord* clearly shows our Lord's divinity.

10. **For** should be *in*, as in the Revised Version.

11. **Dayspring from on high**, *i.e.* the dawn of the new day.

Suggestions for a Lesson on Benedictus

I. Picture Zacharias's vision months before: the message which seemed 'too good to be true,' the long silence and retirement in the quiet hill-country of Judæa (from S. Luke i. 62 we infer that he was deaf as well as dumb). During this time, knowing the certainty of fulfilment of the angel's promise, his mind would naturally dwell on God's promises in the past and for the future, the two divisions of this song.

II. His joy (*a*) as priest in the fulfilment of God's word; (*b*) as a Jew in the blessing for his people (no race has been more patriotic than the Jews); (*c*) as a father, an old man's love for his child is very touching, and this was his first-born; his affection is suggested in the word 'child,' which is literally 'little son.' Piety, patriotism, love, are clearly brought out in this song, three of the best things in the world.

III. Explain from notes the meaning of Benedictus.

The teacher may find it better to divide this into two lessons, I. and II. being the first lesson; in the second gather from children what they recollect of I. and II., and go more fully into III.

(Another lesson may be found in the *Handbook on S. Luke's Gospel*.)

JUBILATE DEO

This Psalm was ordered in 1552 (though not *printed* here till 1559; again it was not printed in 1604). It was thought better not to use the *Benedictus* if it occurred again in the service, and only in that case is the use of *Jubilate* ordered. It had been used, however, in the Sarum Breviary as the second fixed Psalm at lauds. It is a very good supplement to the *Benedictus*, which is an intensely national song, no reference at all being made to the Gentiles, whereas the *Jubilate* is called in the Syriac version ‘a psalm for the conversion of the heathen to the true faith.’

Various metrical versions of this Hundredth Psalm became very popular, and the tune to which Kethe’s version, ‘All people that on earth do dwell,’ is sung still bears the name the ‘Old Hundredth,’ because it was the tune to the Hundredth Psalm in Sternhold and Hopkins’s Psalter, and when Tate and Brady came out in 1696 it became the *Old Hundredth*.

The Psalm was probably composed for some joyful festival in the Jewish Temple. The chief point to notice about it is the remarkable manner in which the Hebrew writer looks far beyond his own people and country and calls upon the whole earth and all people to join in praise to Jehovah. The Prayer Book translation is very similar to that of the Authorised Version. The first verse might begin more literally, ‘Shout unto Jehovah, all the earth.’ Verse 3 sets forth very beautifully the reasons for public worship, which are very different from the popular idea that people go to church only to pray and be preached at.

The canticles are very appropriately placed. Divine service could not begin more fitly than with the *Venite*, which sets forth the objects of worship and is an invitation for the whole day; hence nothing takes its place at evensong. The *Te Deum* acts as a link between the lessons, and unites the *praises* of both; the *Benedictus* links the *blessings* of both. The alternate canticles are not so appropriate. The *Benedicite* is a pure Old Testament hymn, and may therefore be taken as an appendix to the First Lesson; the *Jubilate*, which calls

upon the whole world to join in praise, ends this part of the service in the same note that had begun in the *Venite*, which it partly resembles. The *Benedictus* in lauds, the *Magnificat* in vespers, and the *Nunc Dimittis* in compline, were all honoured with special antiphons and great features in the services, and should not be omitted except to avoid repetition.

Praise and instruction are united together, and alternate with each other as they ever have done; psalms and lessons have always followed one another; the arrangement is very natural.

THE APOSTLES' CREED

Praise and instruction end with the Creed, in which we sum up the truths that have been taught in the lessons, and in which we bless the Three Persons for being to us what they are, for the Creed is used here in a very different way from its use in Baptism or in the Catechism; here it is distinctly praise. It also sums up what we have learnt in the lessons. 'Faith cometh by hearing.'

Creed is so called from the word with which it began (*Credo*=I believe), just as *grace* at meals is so named from the word *gratias* (thanks), with which it often commenced.

There is evidence of creeds in the New Testament (Rom. vi. 17, *form* of doctrine; Gal. vi. 16, 'rule,' i.e. *canon*, the earliest name of the Creed). There seem also to be quotations from creeds (1 Cor. xv. 3, 4; 1 Tim. iii. 16). The Creed as originally used was the accepted summary of the faith which was taught to catechumens, i.e. those preparing for baptism. At baptism it was publicly repeated, but nowhere else in divine service. It was not in the first years of the Church committed to writing, but taught by word of mouth, the motive for this being to preserve it from profanation by the heathen. As it was handed down orally small differences in the wording naturally arose, of which we are reminded by the wording being slightly different in the Baptismal Service and the variation of 'on' and 'at' in the Catechism and Morning Prayer.

The Apostles' Creed is the confession of faith of the Western Church, traditionally ascribed to the Apostles themselves, but more probably called after them as containing their doctrine. It comes from the confession of faith at baptism in the Church at Rome. It is quite different in origin from the Nicene Creed, which is the fighting creed, and was made to combat heresy; the Apostles' Creed in its primitive form had no reference to false belief, but simply stated for the faithful those truths which are of chief importance. It was naturally united with baptism because our Lord said, 'He that believeth and is baptized shall be saved.' It is found in different forms in various ancient writers, in whole or in part, beginning with Aristides, A.D. 140, and Irenæus, Bishop of Lyons, A.D. 177. There is no evidence of its use in divine worship, except in Baptism, before the year A.D. 470.

The rubric directs the Creed to be 'sung or said' at Morning Prayer; at Evening Prayer to be 'said or sung.' If the variation is not accidental, it may be due to the fact that matins has generally been considered more joyful in character than evensong.

Various customs have prevailed at the recitation of the Creed. It has always been, and still is, the custom to turn to the East. It is only natural that the East, where the sun rises, should be the symbol of all that is good, and the West, where the sun sets, the symbol of evil: hence the catechumens at Baptism were in the habit of turning to the West to renounce, and to the East to profess faith. Also in turning eastwards we face Jerusalem. It was the custom of the Jews to do the same, as we find Daniel doing (Dan. vi. 10), mindful of the prayer of Solomon (2 Chron. vi. 38). Churches have generally in England been built with the object of encouraging an eastward position in worship, as with the Israelites (cf. Ps. xxviii. 2). It is an ancient custom to turn to the East in the *Gloria Patri*, because that hymn of praise is also a creed. Various other reasons for turning to the East are given, with more or less reason; e.g. that the East is the symbol of Christ, 'the Sun of righteousness,' that it was the place of Paradise, that it was the scene of our Lord's first appearance and will be of His Second Coming.

Another ancient custom is that of bowing the head at the name of Jesus (cf. Phil. ii. 10), a custom enjoined by Canon XVIII, 'when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed.' It is at our Lord's human name that we make obeisance, in acknowledgment of His condescension in becoming Man, not at His divine name. (For explanation of the Creed, cf. notes on Catechism, p. 347 *sqq.*)

It should be particularly explained to the children that the Creed is in this service an act of *worship*: they are not likely to find that out for themselves; there is general ignorance why the Creed is said in Morning Prayer at all, and the teacher who sets this matter right in the child's mind has done a good thing.

Besides the use of the Creed in Baptism, it has been used in the 'hours' from the ninth century, and thence got into our Prayer Book of 1549.

Lesson of the Apostles' Creed in Morning Prayer

MATTER.

1. History of the Creed.

The origin of the Creed comes from S. Matt. xxviii. 19, and it is an enlargement of the confession of faith made at Baptism, alluded to in Heb. x. 23. The foundation of it must have been made by the Apostles. In early days it was repeated silently to the words 'the Resurrection of the Body,' said by the priest; the choir joined in at the last clause. Though not written it was carefully kept in memory by the faithful, and always learned by heart. (Cf. also notes.)

2. The Meaning of the Creed.

It has other names, 'symbol' = watchword, 'canon' = rule. It is used with various purposes in the Prayer Book. In Baptism the child gives up its mind to the belief of the Church. In Catechism it is instructive. In Visitation of the Sick a

METHOD.

Cf. Acts viii. 37. Was it made at your baptism?

Children will see for themselves that this would be necessary in times of persecution, from caution: in times of mockery, from reverence.

Cf. Freemasons, whose ritual is secret.

Get from children where else it is used. Baptism, Catechism, Visitation of Sick. When is it a symbol? (Baptism.) When a canon? (Catechism.)

LESSON OF THE APOSTLES' CREED IN MORNING PRAYER—*continued.*

MATTER.

protection, a shield (Eph. vi. 16). Here it is (1) a summary of the instruction we have got from the Lessons, (2) concluding act of praise. We do not only say what we believe, but we praise and thank Almighty God for being what He is. It is very necessary to remember the meaning here. Meaningless repetition is irreverent.

3. Customs connected with the Creed.

There are three customs generally observed :—

a. We stand : to show we are ready to stand up for the faith and to fight for it. (One of the martyrs at the stake when he could no longer speak, stooped down and wrote with his blood the first words, 'I believe in God.')

β. We bow at the name of JESUS. This is the humblest name that the Deity has taken. We bow in acknowledgment of His condescension. The name shows that He took a human body ; it is right that our bodies should bow in acknowledgment.

γ. We turn eastward.

Cf. Notes.

METHOD.

Let children refer to Thanksgiving after address on Gospel in Baptismal Service.

Get from children what beings believe everything, yet their belief does no good, and why (S. James ii. 19).

Ques. Ought we to shut our eyes at Creed? That is not the right way to fight.

Phil. ii. 6, 7, 8.

Cf. Thou didst not abhor the Virgin's womb.

BLACKBOARD SKETCH.

The Creed here is the summary of Instruction and Praise.

Creed = *Credo*, I believe.

Symbol = watchword.

Canon = rule, *i.e.* the rules on which our life is formed. We bow at the name of **JESUS**, because of His humility in taking a human form and a human name. It was also the name put in mockery on the cross.

The Mutual Salutation is very ancient. It may come from the greeting with which the Hebrews saluted one another (Ruth ii. 4); it is said to be of Apostolic origin, and was in early days used more frequently than now, *e.g.* when the clergy entered the church. It is a brotherly greeting of great meaning. In it the minister blesses the people, and they pray for him. If children are asked, 'With whose spirit, does it mean?' they will generally say, 'With the Holy Spirit.' This is the common error, into which a printer evidently fell when he printed the word 'Spirit.' Children should be taught to think of the meaning when it is repeated. It is an opportunity for them to pray for the clergy while they are taking the services. It is sometimes used before the sermon, then it is very necessary to remember its significance.

After the invitation to pray, corresponding to the invitation to praise, 'Praise ye the Lord,' the Lesser Litany is used; this part of the service to the collects is called the *preces*, a Latin word for *prayers*. Now begins the prayer part of the service, which is fitly put last, and just as the praise portion of the service began at the *Gloria Patri* with praising all Three Persons, so the prayers begin with praying to those same Three Persons. This Lesser Litany comes down to us from primitive times, and before the Reformation it was said in the original Greek words 'Kyrie eleeson,' just as the original Hebrew word was retained in 'Alleluya.' The retention of the Greek words was due to the great reverence those words had acquired through centuries of use. It was the same reverence which led to the retention of the Latin language in the service of the Church long after it had ceased to be the 'vulgar tongue.' The rubric directs the Lord's Prayer to be said in a *loud* voice (cf. p. 57) by the 'minister, clerks, and people': the word clerks means the lay-clerks, *i.e.* the choir. The doxology is omitted from the Lord's Prayer because the business of this part of the service is not praise but prayer; it is the usual custom when such is the case for the prayer to be preceded by the Lesser Litany. The versicles and responses which follow are

taken from the old offices of lauds and vespers or from the 'bidding of the bedes.' We find them as early as A.D. 820. Many are much older, being taken from the Psalms. They correspond with the collects which follow. The *priest* is directed to stand, that is, in the sacerdotal position, because here he is offering up the prayers of the people. The old custom was for him to go to the step of the choir and say the words with special solemnity, turning towards the altar, the place of offering.

The first couplet is taken from Ps. lxxxv. 7, and is expanded in the collect of the day, which always asks for some 'mercy' or for 'salvation.'

The second answers to the prayers for the King and Royal Family, and is taken from Ps. xx. 9. The third is enlarged in the Prayer for the Clergy and People, and is taken from Ps. cxxxii. 9. The word *endue*, more correctly spelled *indue*, is from a Latin word meaning to clothe, which a reference to the Psalms shows is the meaning intended here: it has been confused in our language with the French word *endow*, as in the Prayer for the King, where it means to *enrich*; it always has one of these meanings in our Prayer Book; which is intended must generally be gathered from the context. Here we pray that the *priests* (*sacerdotes*) may be clothed not only with the white vestment, but with that purity without which none shall see the Lord.

The fourth couplet corresponds with the Prayer for the Clergy and People. It occurs previously in the *Te Deum*, and is taken from Ps. xxviii. 10, Prayer Book version; xxviii. 9 in Authorised Version. We are peculiarly God's inheritance ('heritage,' *Te Deum*) because we are made inheritors of the kingdom of heaven in baptism.

The fifth couplet is not in the Psalms, but is taken from the antiphon for the Collect for Peace; it may be considered as such still for it corresponds to the Collect for Peace. The reason given, 'Because there is none other that fighteth for us,' seems rather a reason for war than for peace, and as such the versicle

and response were objected to by the Puritans: it must be explained that originally it was only intended for use in time of war, when its meaning would be very obvious, it would be a prayer for victory. The American Prayer Book alters the wording: 'For it is thou, Lord, only, that makest us dwell in safety.' The issues of war and peace are alike in God's hand; it is always a time of war of some sort. The sixth couplet answers to the Collect for Peace, and is taken from Ps. li. 10. 'Take not thy Holy Spirit from us' is a very pathetic prayer: nothing in the world is worse than for God's Holy Spirit to leave us; hence the words are generally sung in a more solemn strain.

Lessons

The portion of the service from *Salutation* to end of *Preces* will be found quite enough for one lesson, the matter for it might be the explanation in the notes above. The object should be to show the solemnity of prayer, but without using the word 'solemn' at all. The teacher should show how beautifully prayer is brought in: first comes a loving greeting of ministers and people; on the part of the minister it is a blessing as well as a greeting. If we are praying together we must be in accord together: the object of the *Salutation* is that we may be in the spirit of S. Matt. xviii. 19. Then comes an invitation to pray, which is not a mere formula, but an invitation to prepare our minds to address the great God about ourselves, a lesser *Sursum corda*. Then we approach the Divine Trinity in the deep humiliation of the lesser litany, and commence our prayers in the words that Christ Himself taught us. After that comes the ceremonial offering of prayer, ascending like the incense, from the priest standing, whilst the attendant worshippers kneel before God. The lesson will enable the children to see for themselves why they should be reverent in thought and attitude, which is of far more value than the mere direction to be so.

This lesson should be followed by one or more on the concluding part of the service, showing its agreement with the short *preces* offered before, explaining the meaning from following notes, and giving any interesting and instructive historical facts. How many lessons will be required must be left to the mind of the teacher according to what suits best his own style of teaching: syllabuses are excellent and necessary things, but they become harmful if they hamper the teacher's own individuality; they are only the scaffolding of the building, not part of the building itself.

THE COLLECTS AND CONCLUDING PRAYERS

(For the meaning of the word *collect* and the history of the collects cf. p. 124 *sqq.*)

The rubric is the same as in 1549 except that the word 'Matins' was altered to 'Morning Prayer' in 1552 and the direction 'the priest standing up and saying' was omitted; the words 'all kneeling' were inserted in 1662, and seem intended to discourage the old custom of the priest standing for the three collects.

The second collect for peace, that is, peace against outward attack, is very ancient; it is found in the Sacramentary of Gelasius A.D. 494. It is appointed for lauds in the Sarum Breviary, and has been in use in our church for nearly thirteen hundred years: it is a good instance of the expansion that has taken place in our English translations; in the original it is—'God, the Author and Lover of peace, Whom to know is to live, Whom to serve is to reign, protect Thy suppliants from all attacks, that we who trust in Thy defence may fear the arms of no hostility. Through Jesus Christ our Lord. Amen.' 'Author of peace' is said to come from 1 Cor. xiv. 33, but, 'author' is not in the original. The addition 'of concord' is not an improvement. 'In knowledge of whom' is commonly misunderstood; it is taken from S. John xvii. 3. In the Collect for S. Philip and S. James's Day the meaning is clear, 'whom truly to know is everlasting life.' In this collect we are not only asking for individual protection, but for the protection of the whole Church.

The third collect for grace, defined in the rubric as 'grace to live well,' that is, to live a holy and a Christian life, is taken from the service of prime in the Sarum Breviary and is also found in the Sacramentary of Gelasius. It should be noticed that in both these collects we ask for defence; but in the former collect it is the defence of the shield, in the latter of the sword. This is a most suitable prayer with which to begin

our day's work. Here the Order of Morning Prayer ended till 1662, the five prayers being before that date at the end of the Litany. The rubrics date also from 1662; the first directs an anthem (cf. rubric before *Venite*) to be sung. It may seem unusual to interrupt the prayers with an anthem; the custom, however, comes from the fact that the service used, before 1662, to end with an anthem or 'voluntary.'

It will be noticed that the word *Prayers* is now used instead of *Collects*, because these prayers are intercessions for others; the ancient name is *Memoriæ*. The first is for the King; it found its way into our Prayer Book in 1559, and was then a prayer for the *Queen* (Elizabeth), but it had been written for her father in a book of private prayers of unknown authorship, when it was addressed to the Second Person of the Blessed Trinity. It expresses in the language of the time the doctrine of 'Divine Right of Kings,' ('the only Ruler of princes'). Children should be taught that loyalty is a Christian duty. Rulers are placed where they are by God (Rom. xiii. 1), and it is sinful to disobey them unless they command what is contrary to the law of God (Acts iv. 19). S. Paul bade us pray for them (1 Tim. ii. 1, 2), and the Church has ever done so. The wording of this prayer reminds us of the style of the exhortation. *Endue* means here enrich. *Wealth* does not mean riches, but when things go *well*. In the American Prayer Book, where the prayer is used 'for the President of the United States, and all in civil authority,' the word 'prosperity' is used instead. There is little difference between 'vanquish' and 'overcome,' nor between 'joy' and 'felicity,' unless 'vanquish' means to defeat, 'overcome' to finally subdue. And perhaps 'joy and felicity' comes from Ps. xxi. 6, cvi. 5.

The *Prayer for the Royal Family* dates from 1604, and was probably composed by Archbishop Whitgift. The words 'the fountain of all goodness' took the place of the expression 'Which hast promised to be a Father of thine elect and of their seed,' which was finally cut out by Laud in 1633. The prayer was first used for the family of James I., and the sad history of that

family gives it a melancholy interest. All died young or unhappily: three girls died as children; Prince Henry died at eighteen, through his own folly, after a wicked life; Charles I. was beheaded; another daughter, Elizabeth, who married the Count Palatine, lived a life full of trouble.

The *Prayer for the Clergy and People* is very ancient, being found in the Sacramentaries of Gelasius and Gregory, and has been used in England for at least twelve hundred years. It is very necessary to pray for the clergy; even S. Paul asked for the prayers of his people (2 Cor. i. 2; Eph. vi. 19). The words 'Who alone workest great marvels' are taken from Ps. cxxxvi. 4, but should be understood by Christians as specially referring to the great marvels of the Day of Pentecost (Acts ii.). The word translated 'curates,' in the original means literally high ecclesiastics (*pontifices*), though it is used for all ranks of the clergy. 'Curate' must not be understood in the modern sense of the word; it includes all to whom the care (*cura*), of souls is intrusted. In England, through legal formalities, the term 'curate' is usually restricted to the assistant minister who helps the parish priest, as S. Mark assisted S. Paul; it would be more correct if we transposed the names 'vicar' and 'curate' and used these words as the French do, the *vicaire* assists the *curé* or parish priest. The American Prayer Book improves the prayer; it begins, 'Almighty and Everlasting God, from whom cometh every good and perfect gift: send down upon our Bishops and other Clergy,' etc. In the original the word 'healthful' goes with grace; it is the grace of the Holy Spirit which keeps us in the state of wholeness or salvation. 'Continual dew,' cf. Deut. xxxii. 2. The conclusion of the prayer, 'Grant this,' etc., was added by the 'Reformers.'

The *Prayer of S. Chrysostom* was taken by the compilers of our Prayer Book from the Eastern Church: it appears nowhere else in the services of the West. It bears the name of S. Chrysostom (because taken from the Liturgy which bears his name), one of the four 'doctors' of the Eastern Church, but it is improbable that it was written by that saint.

It is addressed to the second Person of the Holy Trinity, as the quotation of His promise shows (S. Matt. xviii. 20). The usual reason given, that it does not conclude with 'through Jesus Christ,' does not apply, as this is not the ending of Eastern prayers. It is scarcely possible to sum up in fewer words what the Christian most needs to pray for than in the words 'knowledge of thy truth' and 'life everlasting'; on those two blessings depends the happiness of both worlds. The prayer is taken from the Greek Liturgies of S. Basil and S. Chrysostom. We shall find other instances where our Reformers availed themselves of the services of the Greek Church.

The Benedictory prayer with which the service ends is taken from the little chapter or *capitulum* used at terce on Sunday and festivals. As the praise portion of the service began in praise of the Three Persons, and the prayer portion in praying to Them, so it is very fitting that the whole service should end in asking the special blessing of the same Holy Trinity.

EVENING PRAYER

The service is a combination of vespers and compline.

As it was ordained that the Church of old should offer a morning and evening sacrifice (Exod. xxix. 38, 39) and should burn incense every morning and evening (Exod. xxx. 7, 8), so the Church of God still gathers to His house for matins and evensong.

The introduction was not printed in Evening Prayer till 1662, but the rubric at the beginning of Morning Prayer directed it to be said at both services. The use of it in the evening does not, however, seem to have been general. When it was printed, there was, curiously, a slight variation in the wording of the absolution, 'beseech we him' for 'let us beseech him.' The versicle and response, 'O Lord, open,' etc., were used only at matins till 1552.

The *Venite* is not repeated, its use in the morning being for the whole day.

THE MAGNIFICAT

The first variation, except the Psalms, is in the use of this 'Song of the blessed Virgin Mary,' which was in the Sarum Breviary the invariable canticle of vespers; its use in some part of divine worship dates at least from A.D. 507. S. Paul (Eph. v. 19) mentions three kinds of sacred songs: 'psalms and hymns, and spiritual songs.' In the *Vulgate*, or Latin version of the Bible, the word *song* is translated *canticum*, from the diminutive of which we get our word *canticle*. We have, therefore, in our service these three kinds of praise. Peculiar honour was paid to this canticle in the Middle Ages as a memorial of the Incarnation. The Puritans were anxious to omit it altogether. As it was the first thanksgiving for the Incarnation, and was uttered under divine inspiration, its use

between the Old and New Testament lessons is very suitable. The resemblance of this song to that of Hannah (1 Sam. ii. 1-10) is evident: the similarity of circumstances would naturally suggest the earlier thanksgiving to our Lord's mother, and we may well believe that on her journey to the 'city of Judah' she had been pondering over the song of Hannah. But there is much difference between the two. Already the Christian spirit breathes in the second Christian hymn, as it had breathed in the *Benedictus*, which was the first. The whole song is full of quotations from other parts of the Bible, and shows in its phraseology, as we should expect in so pious a maiden, an intimate knowledge of the Old Testament: and yet it breathes the spirit of the Beatitudes.

1. The word **Saviour** is not usually applied to the first Person of the Holy Trinity in the New Testament, but such a use would be very natural to the Virgin in the circumstances. Cf. Ps. cvi. 21.

2. **Regarded**, i.e. looked with favour upon.

Lowliness, i.e. the poor estate of a daughter of kings espoused to a village carpenter.

3. Literally, 'For the Mighty One hath done great things for me.'

4. **To generations of generations**—she was conscious of the long line of her royal ancestors.

5. **The proud, mighty**, in next verse has special reference to Satan or to the proud and mighty Herod.

6. **Lowly and meek**, literally, those of humble estate.

8. **Holpen**=helped. The promise especially referred to is that of Gen. xxii. 18.

It should be noticed that the Blessed Virgin in uttering this song represents the Church, whose song it has been ever since.

In the Prayer Book of 1549 there are only two canticles at evensong, the *Magnificat* and *Nunc Dimittis*. Psalms xcviii. and lxvii. were added in 1552; they should not be used as alternatives, but only for occasional or special use; they were neither of them used before that date more than any other psalms.

An alternative was appointed to the *Magnificat* because of the objections of the Puritans to that canticle; the *Cantate* was chosen because of its similarity to the *Magnificat*.

MAGNIFICAT.

3. He that is mighty hath magnified me (done for me great things).

4. His mercy is on them that fear him throughout all generations.

5, 6. He hath shewed strength with his arm. He hath put down the mighty from their seat.

8. He remembering his mercy hath holpen his servant Israel.

Verses 8 and 9 of the *Cantate* should be compared with the *Benedicite*, verses 22, 18, 4, 19.

This psalm was composed (probably at a late date in Old Testament times) as a thanksgiving to God for His mercies to His chosen people, but it was prophetic also, more so than its composer knew, and was not really fulfilled till the advent of the Messiah.

5. The point of this verse is rather lost in our translation; it should be 'Shout unto Jehovah all the earth,' it refers to the music of the voice in distinction to that of instruments in what follows.

7. **Trumpets** were originally to be used only by the priests.

Shawms, *i.e.* cornets or horns, were the special instruments of the Levites.

The first Lesson occupies the place of the Little Chapter at vespers, and the second that of the Little Chapter at compline.

NUNC DIMITTIS

The fitness of the Song of Simeon for evening worship is very evident. Our Evening Prayer has been made more similar to Morning Prayer than was generally the custom in the old days: due to the fact that it was said at an earlier hour of the day than had been accustomed. There used to be more reference to sleep, and very gently and beautifully to the longer sleep of death. Cf. 'Into thy hands I commend my spirit,' 'Save us,

CANTATE DOMINO.

1. He hath done marvellous things.

3. The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

2. With his own right hand and with his holy arm hath he gotten himself the victory.

4. He hath remembered his mercy and truth toward the house of Israel.

O Lord, waking, guard us sleeping, that awake we may watch with Christ, and asleep we may rest in peace.'

The *Nunc Dimittis* has been sung at evening service probably from the times of the Apostles: we have evidence of it from the third century. As a rejoicing over the accomplished fact of the Incarnation it would naturally suggest itself as the thanksgiving after the New Testament lesson, and its allusion to departure would as naturally point it out for evening use.

It was said by Simeon (about whom we know nothing except what is told in S. Luke ii.) when, according to the Levitical law, the Blessed Virgin at her purification brought her Son to be presented to the Lord when forty days old. Being poor, she offered two doves, one for a burnt-offering, the other for a sin-offering, instead of the lamb and dove which a rich woman would have offered.

1. **Lord, now Thou art letting Thy servant depart in peace.** Simeon feels the hand of death, for which he is ready, falling peacefully upon him.

According to Thy word, cf. S. Luke ii. 26.

2. **Thy salvation.** The expression is suggested to him by the name *Jesus* (the Salvation of Jehovah).

4. To the Gentiles who sat in darkness and the shadow of death the Sun of righteousness is indeed a light, whilst as their Messiah He is the glory of Israel. This unknown saint is inspired by the Holy Spirit to look far beyond his own nation and time; he shows a large-heartedness towards the hated Gentiles such as the priests would never show, such as even the priest Zacharias did not show in the *Benedictus*.

The *Deus Misereatur*, like the *Cantate*, was added in 1552; there is no special reason for either of these canticles. Psalm lxvii. was chosen because it somewhat resembles the *Nunc Dimittis*, especially in verses 1 and 2. It is, even more than the *Jubilate*, a prayer for the conversion of the Gentiles.

1. The repetition of **be merciful unto us** is not in the original, where the verse is 'God be gracious unto us, and bless us, and make his face to shine toward us.' It is taken from the Levitical blessing (Num. vi. 24-26).

2. **Thy saving health**, literally, 'Thy salvation,' cf. *Nunc Dimittis*. **Nations**=Gentiles.

4. **Govern**, i.e. lead.

6. Literally, 'The earth hath brought forth her increase.' This verse causes the canticle to be chosen for Harvest Festivals.

As the morning canticles were appropriate, so are the evening. The latter are for the most part quiet and peaceful in tone, the former full of action. In the *Magnificat* we testify the fulfilment of God's promises to our forefathers; in the *Nunc Dimittis* we share in that fulfilment ourselves.

The Catholic tone of all the alternative canticles is their most marked characteristic.

THE COLLECTS

The only other variation from the morning service is in the Collects.

THE COLLECT FOR PEACE is taken from the Sacramentary of Gelasius. It dwells on the truth, 'Thou wilt keep him in perfect peace whose mind is stayed on thee' (Isa. xxvi. 3). It is suitable for the evening because it does not ask for defence from our enemies, like the morning collect, but that we may not fear them; for inward peace of heart. It quotes our Lord's promise at His leave-taking (S. John xiv. 27). The word 'both' is unnecessary, and is omitted in the American Prayer Book. The literal translation of the end of the collect is 'and that, the fear of enemies being taken away, our times may be tranquil under thy protection.'

THE COLLECT FOR AID AGAINST ALL PERILS, also found in the Sacramentary of Gelasius, asks not for guidance as the corresponding collect in the morning, but for light in the darkness and for protection from all that might harm us. It breathes the spirit of Ps. xci., and the first words are taken from Ps. xiii. 3, 'Lighten mine eyes, that I sleep not in death.' The reference to light also reminds us of the last verse of the *Nunc Dimittis*: '*Perils and dangers*'; in the original there is only one word, *insidias*, i.e. *snares*, perhaps a more expressive word than the translation. It was while men slept that the enemy came and sowed tares; so while we sleep our sleepless enemy sets traps for us. *For the love of Thy only Son*, the Latin collect ends in the usual way, *through our Lord*, etc.; the translators added this appeal to His love, which in this instance He showed chiefly in enduring the temptation of our enemy.

THE ATHANASIAN CREED, OR 'QUICUNQUE VULT'

The authorship of this confession of faith is much disputed. It seems generally agreed to assign its date to 420-430. It was evidently written before it was necessary to condemn the heresy of Nestorius (Archbishop of Constantinople, condemned 431), who maintained that after His birth the word of God came and abode in Jesus, so making two persons, the Son of God and the son of Mary; he denied the title of Theotokos, or Mother of God, to the Virgin Mary. Nor is it explicit against the heresy of Eutyches (Abbat of Constantinople, condemned 451), who denied the true manhood of our Lord, and asserted that His human nature was absorbed into the divine nature. It is argued that though these errors are implicitly condemned, yet if they had been very prevalent at the time there would be more explicit condemnation of them.

It also seems generally agreed to assign the place of its composition to the monastery of Lerins, near Antibes, off the south coast of France, and three of its members are suggested as authors of the Creed: (1) Hilary, the celebrated Bishop of Arles, for a time Abbat of Lerins; (2) Honoratus, founder of the monastery, also Abbat and Bishop of Arles, from whom the island is now known as *L'Île de S. Honorat*; and (3) Vincentius, a man of affairs, possibly a soldier before his retirement into the monastery.

The *Quicunque* is chiefly directed against the errors of Apollinaris, who denied that our Lord had a human soul. He denied our Lord's perfect humanity in order to preserve His divinity from the possibility of sin. Hence the Creed says Perfect God, and *perfect man*: of a *reasonable* soul and *human* flesh subsisting.

Probably the cause for so lengthy an exposition of the faith, and the *Quicunque* has been called an enlargement of the Apostles' Creed, was the prevalence in that part of the world

of Priscillianism, which seems to have embraced nearly all the heresies known, amongst others Gnosticism, Arianism, Manichæism, Sabellianism. Their founder, Priscillian, a rich Spanish layman, seems to have learned his doctrines from an Egyptian. Priscillian was beheaded for heresy 385, and heads the melancholy list of those who have been executed on that charge by the civil authorities, in spite of the protests of S. Martin and S. Ambrose.

Characteristics of the 'Quicunque Vult.' (1) It has not *grown* like the other creeds, but appeared in complete form; there have been theories of a dual form and even of gradual growth, but they are manifestly untenable. (2) It is not the work of a council, but of one mind. (3) It is not a creed in form or character in the same sense that the other creeds are, but is more a rule of faith; hence it is sung in a different manner, and it is addressed more to the faithful than the unfaithful. No one would think of suggesting it as a baptismal creed; it is more suitable for self-examination before Holy Communion. It is the offering of the worship of the mind.

Its use in divine worship. From the eighth century it has been used daily at prime after the psalms. In 1549 it was appointed to be said at the six festivals—Christmas, Epiphany, Easter, Ascension, Whitsunday, Trinity. The seven saint-days were added in 1552, in order to make it come about once in each month. In the Eastern Church it is not used in worship, but more as a rule of self-examination. [Cf. 'In the Eastern Orthodox Church it is not used in any office, though it has found its way into the Appendix of the modern Greek *Horologium* without the words "and the Son." Thus Eastern theologians regard it (with that exception) as containing sound doctrine.'—Burn, *Introduction to the Creeds*, p. 184.] It does not appear in the American Prayer Book.

Explanation of the 'Quicunque Vult'

1. Whosoever will be saved. These words are liable to be misunderstood; they are not addressed to the ignorant but to those who wilfully set themselves in opposition to the Truth. *Will* is used in the sense of willing or wishing, as in S. John vii. 17, 'If any man will do his will he shall know of the doctrine,' i.e. if any man *willeth* to do His will. The words mean, 'Whosoever wisheth to be in the state of salvation.'

Before all things, i.e. chiefly in point of time—he must *begin by holding*; it does not mean that correct belief is more necessary than correct practice, but precedes it in point of time. Yet correct belief always comes first. Cf. duty towards God.

2. Without doubt he shall perish everlastingly. This 'damnatory clause' has caused much trouble, and there have been many attempts to alter or omit the words, to which, however, there are grave objections. It is the converse of the words 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' The words come from a time when correct belief, and consequently correct practice, were in imminent peril, and they have been instrumental in preserving the true faith: they are the words of battle which often sound startling in time of peace. There is no doubt that the fault of the present day is in the opposite direction, of minimising the importance of correct belief. The words are not so strong as our Lord's own words (S. Mark xvi. 16), 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' It must be remembered always that the words relate to those who obstinately deny the Christian Faith.

3. Trinity. The *word* is not found in the Bible, though the doctrine is evident enough (cf. the baptismal formula, S. Matt. xxviii. 19, and the apostolic benediction, 2 Cor. xiii. 14). The doctrine is also found in the Old Testament, as in the priests' benediction (Num. vi. 23-26). The *word* is first found in Greek in the writings of Theophilus, Bishop of Antioch, about 180 A.D. It is first used in Latin by Tertullian about 218 A.D.

4. Neither confounding the Persons. This is opposed to Sabellius, who taught at Rome (215 A.D.) that God is one Person manifesting Himself successively as the Father, the Son, and the Holy Ghost. He even described the Almighty as the Son-Father.

Nor dividing the substance: against Arius (cf. Nicene Creed), who denied that our Lord was of one substance, i.e. essence or being, with the Father.

The *substance*, which is one, shows the unity of God. *Persons* shows the Trinity.

9. Incomprehensible. The Latin word is *immensus*, i.e. not to be included in space, who cannot be measured by the intellect or any other way. The best equivalent for the word in English is 'infinite.'

11. **And yet they are not three eternal.** This truth is involved in what is said below : 'there are not three Gods, but one God.' Cf. also verse 20, where the pagan doctrine of Polytheism is repudiated.

19. **Verity, i.e. truth.**

22. **Not made :** again against Arianism and many kindred heresies.

23. **Neither made :** against Macedonius. Cf. Nicene Creed.

25. **None is afore.** Literally, 'In this Trinity nothing is before or after, nothing is greater or less'; against Arius and perhaps against Apollinaris. The clause means that there is no difference of eternity or greatness. Apollinaris, Bishop of Laodicea, 362, had been one of the champions against Arianism : he was a learned and much respected confessor, but in his anxiety to defend the divinity of our Lord he was led into the opposite extreme of denying His perfect humanity. He asserted that the Word, essentially divine, took the place of the human mind in the incarnate Christ, and that the body of Christ was only a passive instrument of His divinity, so that He was not only sinless but that His humanity was incapable of being made the instrument of sin.

28. Cf. verse 1. The meaning of this clause is, 'He therefore that wisheth to be in the state of salvation, let him thus think of the Trinity.'

29-41. This second half of the *Quicumque* is concerned with the doctrine of the Incarnation.

31. Literally, 'He is God begotten of the substance of the Father before the worlds, and He is man born of the substance of His mother in the world.'

32. This clear definition, asserting that our Lord has every attribute of divinity and humanity, is directed against Apollinarianism (cf. above).

34. **Not two but one Christ.** In these words the heresy of Nestorius, who taught that there were two persons, the Son of God and son of Mary, was by anticipation condemned.

35. One, however, not by change of the Godhead in the flesh, but by assumption of humanity in God.

36. *I.e.* one indeed, not by confusion of substance, but by oneness of person ; not by a blending or confusion of the substance of the Father and the substance of His mother (verse 31), but by His being one Person in Whom the divinity and humanity are united.

42. Literally, 'This is the Catholic Faith, which except a man shall have believed faithfully and firmly he cannot be in the state of safety.' The word 'firmly' is omitted in the English translation.

The *Gloria Patri* is not part of the Creed, but was added for liturgical purposes, and illustrates its hymnal character. Mediæval translations of the *Quicumque* are very rare. Maskell did not know of a complete version, but prints a mutilated text of early date (*Mon. Rit.* iii. 257 seq.).

The title 'Creed of S. Athanasius' was used in the ninth century by Hincmar of Rheims : that title did not appear in our English Prayer Book till 1662 : no doubt the second half of the Creed owes much to the writings of that saint, just as the first half does to the writings of S. Augustine.

THE LITANY

ITS HISTORY

The word *litany* is Greek, and was originally used for any *supplication*, public or private, to God or man. By the fourth century, however, the name had become the special designation of prayers said alternately, as now. Not only is the name Greek, but we must also go to the Eastern Church for the origin of this form of service, though its later development is Western, not Eastern. The Church has from Apostolic times offered up special supplications to God in times of adversity. From the prayer 'without ceasing' which the Church offered up to God for S. Peter (Acts xii. 5) we have frequent mention of such special supplications—against drought, the fear of enemies, or at any other calamity. The word *litany* was sometimes used for these prayers before it had received the restricted sense it now conveys. When the persecutions ceased it became possible to use these special services, which were generally connected with the Holy Communion, as public processions. Instead of being said, as now, kneeling in one posture throughout, the procession went round part of the church, or outside it, or into the neighbouring streets and country. In the fourth century 'the Arians of Constantinople, in the time of S. Chrysostom, not being permitted to meet for divine service within the walls, paraded through the city, singing anthems and hymns suited to their heresy, and so proceeded to their place of worship outside the city. To counteract the effect which this display might have upon the people, Catholic processions were established on a more splendid scale, which were called *litanies*' (Humphry on Prayer Book, 154). It is not certain that this service contained anything but hymns and psalms, and it was celebrated in the night.

Remembering the Eastern origin, we may now go to the West. Here it took the place of *pagan* processions (cf. Pullan, *Prayer*

Book, p. 168). About the year 470 Mamertus was Archbishop of Vienne in Gaul; that city had suffered greatly from war and wild beasts; added to this it was convulsed by earthquakes. On Easter Eve, while the Archbishop was attending a vigil service, the royal palace was struck by lightning, and destroyed; the people fled panic-stricken, leaving Mamertus kneeling alone before the altar. As he knelt he determined to organise litanies on the three days before the Ascension. He did so, and the earthquakes never returned. These days were called *Rogation Days*, for *rogation* is the Latin for litany or supplication.

An even more important occasion was about the year 590. It was in Rome, and Gregory the Great, to whom England owes her conversion, was Pope. The city, amongst other troubles, was suffering from plague. On S. Mark's Eve Gregory invited the people to come at daybreak with contrite hearts to sing litanies through the streets to avert the wrath of God. Clergy, men, monks, maidens, married women, widows, poor and children, started from seven different churches, went in procession through the streets singing litanies, and all met in the church of S. Mary the Great. This litany is therefore called S. Mark's Litany, or the Sevenfold, or the Greater, Litany. This name, however, suggests that litanies were already known.

It is well for us to remember that the first form of service of which we have evidence in the English Church, properly so called, was the Litany, for S. Augustine and his forty companions marched to meet Ethelbert in the Isle of Thanet, singing a Litany to the new Gregorian tones.

The Litany was also the first part of our Prayer Book to be used in the vulgar tongue, such use dating from the fourteenth century. Not only were litanies used on Rogation Days, but in Lent, and at times of agricultural or other distress; the service became extremely popular in this country. In the year 1543 violent rains at harvest-time had ruined the crops, and a famine was imminent. On account of the 'miserable state of Christendom' processional litanies were ordered, but some confusion

arose from the fact that various forms of the service were used in different places, some in English, some in Latin. The next year, therefore, an Order in Council commissioned Cranmer to provide a common form to be used everywhere, and in 1544 the English Litany was brought out; and it was this form which, with some alterations, was incorporated in the Prayer Book of 1549, and has been in use ever since. In 1544 Cranmer was at the height of his influence with King Henry VIII., and seems to have had a free hand in compiling an English Litany. His idea seems to have been to group together the separate intercessions in use for times of war, pestilence, famine, etc. The work was beautifully done, but is subject to the defect of being inadequate for each one of the times of distress, one or two words only in the whole form being applicable to the special distress. Cranmer took advantage of his opportunity to draw upon his stores of oriental liturgical knowledge, and to introduce into English devotion his own translation of the well-known prayer of S. Chrysostom. There seem to have been irregularities charged against the processional litanies, for in 1547, 'to avoid all contention and strife which heretofore hath arisen among the king's majesty's subjects in sundry places of his realms and dominions by reason of fond courtesy and challenging of places in procession,' it was ordered that 'they shall not from henceforth in any parish church at any time use any procession about the church or churchyard or any other place.' The 'beating the bounds' on Ascension Day is a relic of these processions.

It should be noticed that the order for a processional litany to be used was in the reign of Henry VIII., who died January 28, 1547. The abolition of processions was in the reign of Edward VI., when very different counsels prevailed.

Since then the Litany is sung at the *fald-stool* (folding-stool) in the midst of the church (from Joel ii. 17).

An important alteration is to be noted: The mediæval litanies contained invocations in which the saints were asked to pray for us. These invocations were at times very numerous;

some of them were retained in 1544, but they were discarded in 1549, and in so doing our Church went back to primitive customs, for they do not appear before the seventh or perhaps sixth century. In 1552 the Litany was placed in its present position, instead of after the Communion service, for which it had in earlier days been a preparation, as our present *Kyrie* in that service still reminds us.

In fact the *regular* use of the Litany was before the Liturgy : the rubric regarding its use was in 1549 at the end of that service, where it is directed to be said on Wednesdays and Fridays, before the Eucharist. 'Though there be none to communicate with the Priest, yet these days (after the Litany ended) the Priest shall put upon him a plain albe or surplesse¹ with a cope, and say all things at the Altar,' etc. Sundays were not mentioned because there was no need to do so, the use of the Litany on these days being a matter of course. It was thought necessary, however, in 1552, or more complete, to add the word 'Sundays,' though its use on Sundays, as an introduction to Holy Communion, had been observed from early times.

¹ Surplice, *i.e.* the *super-pellicium*, the garment worn over the tunic.

THE LITANY

¶ *Here followeth the LITANY, or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary.*

O GOD the Father, of heaven¹: have mercy upon us miserable sinners.

O God the Father, of heaven: have mercy upon us miserable sinners.

The divisions of the Litany. The Litany consists of two main divisions, first, the regular litany down to the lesser litany preceding the Lord's Prayer; second, from the Lord's Prayer to the end: this part consists of prayer and praise in no particular order, and corresponds with the collects and hymns that were sung at the various stopping-places in the old processions.

The service is also usually divided as follows: 1-4, *Invocations* (calling upon); 5-10, *Deprecations* (prayers against); 11-13, *Obsecrations* (prayers on account of); 14-34, *Intercessions* (prayers on behalf of). The last two intercessions are sometimes called *supplications*, because in them we pray for ourselves, but this division is unnecessary and the reason of it inaccurate. Indeed these Latin names are not very helpful, and should not be used without careful explanation.

The rubric. In the Prayer Book of 1549 the Litany is near the end of the book, in the first two editions it was quite at the end and printed on a separate sheet. The rubric directing its use was at the end of the Communion, and was as follows: 'Upon Wednesdays and Fridays, the English Litany shall be said or sung in all places, after such form as is appointed by the king's majesty's Injunctions: Or as is or shall be otherwise appointed by his highness.' The order for the use on Sundays dates from 1552 (see above). It will be noticed that our rubric (which dates from 1662) has reversed the order of the words 'said or sung.' The alteration is correct, because in old days litanies were always sung. The Litany is called a *General Supplication*, because it prays for mercies that are needful for all sorts and conditions of men. The *Ordinary* is a legal term: it means one who has ordinary or immediate jurisdiction, and in the Prayer Book means the bishop or some one appointed by him.

The Invocations. Most early litanies commence with the lesser litany, which is the germ from which all litanies have developed: then followed an enlargement of it as we have it now. Our Lord prefixed an invocation to His own prayer, hence we begin not only the Litany but all prayers in the same manner. This part of the service is addressed to the Persons of the Holy Trinity individually and then collectively. (In explaining these terms to children reverent treatment is very necessary.)

¹ **O God the Father, of heaven.** The words 'of heaven' correspond with 'which art in heaven' in the Lord's Prayer. They would be more correctly translated '*from heaven*,' and are taken from the original (cf. S. Luke xi. 13).

O God the Son, Redeemer of the world: have mercy upon us miserable¹ sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding² from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

Remember³ not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord,

¹ **Miserable.** The word was added in the Litany of 1544, when litanies were ordered on account of the *miserable* state of Christendom: it was objected to by Puritans, who said they were not miserable. The word has two meanings: a contemptuous meaning, which is not intended here, and an expression of the knowledge of our need of God's mercy, which is the meaning in this place.

² **Proceeding**, etc. This clause contains a statement of doctrine (cf. Nicene Creed, p. 273). It may be accounted for by the similarity of the opening of the Litany with the commencement of the Athanasian Creed, which is here carried out, and should be noticed 'that we *worship* one God in Trinity, and Trinity in Unity.'

Before the Reformation a great number of invocations of saints and angels followed here, 'Seynt marie, preie for us,' etc., often more than one hundred. In omitting them our Church went back to the custom of ancient days.

DEPRECATIONS OR PRAYERS FOR DELIVERANCE FROM EVIL.

The Lord's Prayer contains the deprecation 'deliver us from evil,' words which actually occur in our Litany: and this part of the service is an enlargement of that deprecation. We pray against evils that hurt our souls, our bodies, our homes, our country, our church. The first deprecation was originally an anthem at the end of the penitential psalms, which were usually prefixed to the Litany. The opening sentence is taken from Ps. lxxix. 8, the literal meaning of which is, 'Remember not against us the iniquities of (our) forefathers.' The effect, though not the guilt, of sin falls upon the children, as it naturally must; we ask God here to save us from the consequences of our own or others' offences.

spare thy people, whom thou hast redeemed with thy most precious¹ blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief²; from sin,³ from the crafts and assaults⁴ of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart⁵; from pride,⁶ vain-glory,⁷ and

¹ **Precious.** This word has two meanings, *valuable* and *costly*: here it is used in the first sense; nothing is more priceless to us than the redemption by His blood which we here plead: later, in the expression '*precious death*,' we allude chiefly to the truth that His death *cost* Him so much suffering. The end of the clause shows that the deprecations are addressed to God the Son.

² **Evil and mischief.** The latter word was added in the Litany of 1544: it means *hurt* or *harm* (Gen. xlii. 4). It is, of course, included, as the 'Desire' in the Catechism tells us, in the word *evil*, which means all that can harm us in any way, spiritually, physically, ecclesiastically, politically. It is usual to classify the deprecations under divisions which may be very variously extended. (The teacher must judge whether such classification will be helpful to the children, certainly with lower standards it will not. The object in view in explaining this portion of the service should be to show that the Church has always led her children to God in time of danger of any kind; and secondly, to explain what the dangers specified are, and lead the children to pray against them, and where possible fight against them. A merely mechanical explanation of the words alone will not have that spiritual and practical result, which is the first object of a good teacher.)

³ **Sin, i.e.** what God hates. The thought of evil naturally leads us to the thought of sin, which is the cause of it all, as naturally we think next of the devil who is the father of sin; then also we think of the results: 'wrath (to come) and everlasting damnation.'

⁴ **Crafts and assaults, i.e.** secret and open attacks: an instance of the first is shown in Satan's first and second temptations of our Lord. The third temptation, the demand of worship, was an open assault, the devil's last bid for power, when he offered all he could to gain his end. In the Sarum Litany the words are *insidiis, infestationibus*.

⁵ **Blindness of heart** means the inability to see and appreciate the beauty of holiness, such as the Jews showed when they rejected our Lord; *hardness of heart* is caused by persistent rebellion against God, as in the case of Pharaoh.

⁶ **Pride**, the most dangerous of all sins, the first work of the devil, through which indeed he fell (1 S. Tim. iii. 6).

⁷ **Vain-glory**, from the Sarum Litany, 'the desire of empty glory' (*ab appetitu inanis gloriæ*), as in the love of 'the pomp and vanity of this wicked world.'

hypocrisy¹; from envy, hatred, and malice,² and all uncharitableness,
Good Lord, deliver us.

From fornication, and all other deadly sin³; and from all the deceits
 of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest⁴; from plague,⁵ pestilence,⁶ and famine;
 from battle and murder, and from sudden death,⁷

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion⁸; from all false

¹ **Hypocrisy.** 'Hypocrite' is the Greek word for an actor: we only use it in the bad sense of one acting a part in order to deceive and make people think him different from what he really is.

² **Envy, hatred, and malice:** the distinct meaning of the words was clearer in the original, 'from anger, hate, and all ill-will.' 'Envy' is the looking on another's good fortune with spite.

³ Then we pray against sinful *actions*: **deadly**, i.e. presumptuous sins (Ps. xix. 13), which are persisted in in spite of the knowledge of their wickedness, they are deadly because they destroy spiritual life. S. John says (1 S. John v. 17): 'There is a sin unto death.' It arises from deliberate aversion from God. The American Prayer Book alters this deprecation to 'From all inordinate and sinful affections.'

⁴ **Lightning and tempest.** These words remind us of Mamertus and the origin of litanies in the West, just as the words 'plague' and 'pestilence' remind us of Gregory and the S. Mark's litany.

⁵ **Plague:** from the Latin *plaga*, a blow or smiting sent by God; it need not be a sickness: cf. the plagues of Egypt.

⁶ **Pestilence** is any prevalent disease: cf. influenza.

⁷ **Sudden death:** death that is not only unforeseen but unprepared for. The Puritans at the Savoy Conference objected to these words, and wished to substitute 'from dying suddenly and unprepared.' The York litany has 'from sudden and eternal death.' The great Bishop Wilberforce only a few days before his instantaneous death had said, 'There is no such thing as sudden death to a Christian'; and Carlyle, when he heard of that death, said, 'What a glad surprise!' Some have prayed for sudden death and it has been granted them. Lord Broke, who objected to the expression, suffered a very sudden death from an arrow shot from the spire of Lichfield Cathedral.

⁸ **Sedition, privy conspiracy, and rebellion.** Offences against the State. Sedition means *separating* oneself for evil purposes from the body politic: it leads naturally to privy conspiracy or secret plotting, which in turn leads to rebellion, or taking arms against the State. The same train of thought is shown in the three corresponding sins against the Church: *false doctrine* or teaching; *heresy*, i.e. choosing for oneself what to believe instead of believing what God has given us; and

doctrine, heresy, and schism ; from hardness of heart, and contempt¹ of thy Word and Commandment,

Good Lord, deliver us.

By the mystery² of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism,³ Fasting, and Temptation,⁴

Good Lord, deliver us.

schism, i.e. cutting oneself off from the Church (cf. scissors). [It is necessary to explain carefully the word *heresy*, which is simply the Greek word for *choosing* or choice. There is a very general idea that people may choose for themselves what they will believe, but it is a duty, promised in baptism, to believe what is true, and the fact of believing a thing does not alter its truth or falsehood. People who would scout the idea that they may do what they like with their own hands will maintain that they have a right to do what they like with their own minds, yet the mind is the most dangerous and subtle weapon that God has given us. The danger of schism also must be pointed out ; our Lord Himself prayed against it (S. John xvii. 21). If we cut ourselves off from the body, we can receive no life from that body.] The words 'rebellion' and 'schism' were added in 1662 after the 'Great Rebellion' and 'schism' of the 'Commonwealth.' In our first Prayer Book of 1549, after the word 'conspiracy,' occurred the words 'from the tyranny of the Bishop of Rome and all his detestable enormities.' They were omitted in 1559. The Puritans sought in the time of James I. to restore them, but it is wrong for one branch of the Church to pray publicly against another.

¹ **Contempt**, etc., the worst sin of all, which only follows persistent 'hardness of heart': it is really the sin against the Holy Ghost.

THE OBSECRATIONS OR PLEADINGS

This is the most solemn part of the Litany, and its significance should be pointed out to children. We turn the Creed into a prayer. We not only remind our Lord of His acts of love and sufferings for us, but we plead the sacramental virtue and efficacy of them. The Atonement was the completion of the work of Redemption, but the other acts of our Lord's life have a corresponding power over our own. His suffering sanctifies suffering to us ; His Resurrection ensures ours.

² **Mystery**—not to be explained by the word 'mysterious': it does not in sacred use mean something secret and unknown, but something revealed by God. The Incarnation, or taking of our flesh at the Annunciation, is a mystery because God revealed it as His plan for our salvation. S. Paul uses the word of the Incarnation (1 S. Tim. iii. 16).

³ **Baptism**. The meaning of these obsecrations is well shown in the baptismal service, which claims that by His baptism our Lord sanctified 'water to the mystical washing away of sin.'

⁴ **Temptation**. As He sent away the devil from Himself, so by virtue of that temptation we plead that He will drive away Satan from us.

By thine Agony¹ and bloody Sweat : by thy Cross and Passion² ; by thy precious Death and Burial³ ; by thy glorious Resurrection and Ascension ; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation⁴ ; in all time of our wealth⁵ ; in the hour of death,⁶ and in the day of judgement,⁷

Good Lord, deliver us.

We sinners⁸ do beseech thee to hear us, O Lord God ; and that it may please thee to rule and govern thy holy Church universal⁹ in the right way¹⁰ ;

We beseech thee to hear us, good Lord.

¹ **Agony**, *i.e.* in the garden. An eastern litany has : 'By thine unknown sorrows and sufferings.'

² **Passion**, the suffering of the Cross.

³ **Burial**. An ancient Sarum prayer explains the meaning of this pleading, 'Who didst sanctify the grave to be a bed of hope to Thy people.'

⁴ **Tribulation**—from the Latin word *tribulum*, the fan or threshing-sledge which separated the husks from the grain : so trouble is sent to drive away what is worthless from our hearts.

⁵ **Wealth**—when things go well with us. The American and Scotch Prayer Books have changed the word to *prosperity*.

⁶ **In the hour of death**. We do not pray enough for help at that awful moment when we shall be in the valley of the shadow ; in earlier days such prayers were more frequent.

⁷ **In the day of judgement**. Here we pray for ourselves even after our own death. Bishop Andrewes paraphrases these solemn words :

A Christian close,
without sin, without shame,
and, should it please Thee, without pain,
and a good answer
at the dreadful and fearful judgement-seat
of Jesus Christ our Lord,
Vouchsafe, O Lord.

THE INTERCESSIONS OR SUPPLICATIONS

⁸ **We sinners** : an echo of the prayer of the publican. Naturally we pray for the Church first of all.

⁹ **Universal**. 'Catholic' was the word in most of the previous litanies : there was no special reason why it should be translated. The old word for govern was *defend*, which is better.

¹⁰ **In the right way**, *i.e.* in Thy service.

That it may please thee to keep and strengthen¹ in the true worshipping of thee, in righteousness and holiness² of life, thy Servant *EDWARD*, our most gracious³ King and Governor ;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance⁴ in thee, and ever seek thy honour and glory ;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory⁵ over all his enemies ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious *Queen Alexandra, George Prince of Wales*, the *Princess of Wales*, and all the Royal Family⁶ ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons,⁷ with true knowledge and understanding of thy word ; and

¹ Next we pray for the king as the temporal governor of the Church as well as of the land. By so doing we are also praying for our country. It has been the custom of the Church at all times to pray for the sovereign, even for evil rulers ; in fact, the first ruler for whom she was bidden to pray, Nero, was one of the worst (1 S. Tim. ii. 1, 2). The words 'and strengthen . . . life' were added in 1559, not without reference to the late Queen Mary and her father.

² **Righteousness** refers to the duty towards man, **holiness** to the duty towards God.

³ **Gracious**—a word of many meanings, from the Latin ; here we are to take it to mean enjoying favour from God and man and showing favour.

⁴ **Affiance**, a word commonly used in the sixteenth century for *trust*.

⁵ In the two previous intercessions we have the sixteenth-century and modern thought of what is best to pray for with regard to the sovereign, viz. personal religion and holiness, the necessity for which would be strongly felt under the Tudors. In this petition we return to the thought prominent in all ancient litanies, viz. that of victory, which would be very natural to pray for under fighting kings.

⁶ In the old litanies the royal family were prayed for in the words 'our Princes,' a title including women as well as men. Queen Elizabeth is sometimes called 'prince.'

⁷ Till 1662 the form in English litanies was 'all Bishops, pastors, and ministers of the Church.' In the Latin litanies bishops only were prayed for, as a rule, or 'bishops and abbats.'

that both by their preaching and living they may set it forth, and show it accordingly¹;

We beseech thee to hear us, good Lord.

That it may please thee to endue² the Lords of the Council,³ and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth⁴;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord⁵;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread⁶ thee, and diligently to live after⁷ thy commandments;

We beseech thee to hear us, good Lord.

¹ **Accordingly**=consistently, *i.e.* that they may both preach and live according to the 'true knowledge and understanding of thy word.' The reference to S. Matt. v. 16 is evident. The capital *W* in Word, as printed in most of our Prayer Books, and in 'to hear meekly thy word,' is a mistake: it does not of course occur in the early books, but it has been copied by the Americans. The American Litany adds here, 'That it may please thee to send forth labourers into thy harvest.'

² **Endue**: cf. Morning Prayer, p. 76.

³ **Lords of the Council**, *i.e.* the Privy Council, which traces its origin through several changes to the Court of Appeal of the king in Council of Henry II. It is a committee unlimited in number appointed by the sovereign to advise him.

⁴ **To maintain truth**. There is no doubt that these words meant, when they were introduced in 1544, 'to maintain the Christian Faith.' Cf. 'may be led into the way of truth': prayer for all conditions of men.

⁵ To the old prayer for peace (from our foes) and concord (amongst ourselves) was added 'unity' in 1544; though the word now seems unnecessary as included in the other two, yet it expresses the craving of a disunited nation which was keenly felt at that time. It was unity too that our Lord Himself prayed for (S. John xvii. 11, 21, 22). It is not without interest that the cry of the Reformation should be for unity.

⁶ **Dread**. A strong word which the American Prayer Book has toned down to 'fear.' Both words need explanation, and care must be taken not to give a wrong idea of God. The Bible tells us that love and fear are incompatible in the same heart. 'There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth

That it may please thee to give to all thy people increase of grace to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ⁸ ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ⁹ ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand ; and to comfort and help the weak-hearted ; and to raise up them that fall ; and finally to beat down Satan under our feet ; ¹⁰

We beseech thee to hear us, good Lord.

That it may please thee to succour, ¹¹ help, and comfort, all that are in danger, necessity, and tribulation ; ¹²

We beseech thee to hear us, good Lord.

is not made perfect in love' (1 S. John iv. 18). The word 'love' occurs in ancient litanies, 'dread' dates from the Reformation ; it seems a stern and sombre word from a stern and sombre age ; and yet it is right. S. Peter says 'fear God' (1 S. Peter ii. 17), using the same word that his friend S. John used above. The love of God often begins with fear, 'the fear of the Lord is the beginning of wisdom' (Ps. cxi. 10). 'The spirit of holy fear' is one of the gifts of the Spirit. It does not mean a cowardly cringing fear, but the fear of a brave man. Bismarck said of his people, 'We Germans fear God, but we fear nothing else.' The wicked have need to dread God ; His servants love Him so much that they are afraid to displease Him.

⁷ **After**, *i.e.* according to thy commandments.

⁸ **The fruits of the Spirit.** Gal. v. 22, 23. Cf. also the parable of the sower.

⁹ Here we pray, as the Church has always prayed, for heretics, for those who 'have erred' through their own fault, or 'are deceived' through the sin of others. Cf. the third collect of Good Friday, and prayer for all conditions of men.

¹⁰ Here we pray for those who are fighting well, for those who are fighting badly, and for those who are beaten. In any battle these three classes will be found : then we pray for the final victory (Rom. xvi. 20). This petition is gathered from many litanies and various parts of the earth, the East, Rome, Gaul, Germany, our own land : it sounds like the echo of many battles. **Finally**, *i.e.* at the last.

¹¹ **Succour** is from the Latin *suc-curro*, to *run under* any one who is falling. We pray for succour for those in danger, help for those in necessity, comfort for those in tribulation.

¹² Here we pray for the poor and afflicted. In early litanies the poor were more plainly referred to, *e.g.* 'That Thou wouldest deign to relieve the miseries of the poor' (Sarum). Those in danger by fire or water were also mentioned in various litanies.

That it may please thee to preserve all that travel¹ by land or by water, all women labouring of child, all sick persons, and young children ; and to shew thy pity upon all prisoners² and captives³ ;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;⁴

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies,⁵ persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits⁶ of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy word ;⁷

We beseech thee to hear us, good Lord.

¹ There were many prayers for travellers in old times, and they needed it. Travel is such a different matter now from what it was when robbers and wild beasts abounded ; the custom, too, of going on pilgrimages, perhaps across Europe on foot, exposed travellers to perils such as S. Paul refers to (2 Cor. xi. 25-27). And worst of all was the danger of temptation. We have little idea now of the importance in old days of the words 'for all that travel.'

² **Prisoners** meant chiefly state-prisoners.

³ **Captives** referred to those who were in captivity in foreign lands : thousands of Englishmen, who had been caught by the cruel Barbary pirates, were doomed to lifelong captivity of the most dreadful character. General Gordon and Slatin Pasha are modern instances. Large sums of money were often bequeathed for the ransom of captives. The misery of the world is brought before us in this and the next petition, such misery as made Christ sigh. The teacher should describe some instances and tell children that praying for the wretched is not enough, we must help them. Cf. S. James i. 27, a passage which was in the minds of those who framed the petition.

⁴ Cf. 1 Tim. ii. 1.

⁵ **To forgive our enemies** : we pray as our Lord told us (S. Matt. v. 44).

⁶ **Kindly fruits**, i.e. after their kind (Gen. i. 11, 12). This petition reminds us that litanies were offered in times of agricultural distress : such a petition is in all litanies, and is perhaps the oldest of all. Here we pray for bodily needs, in the next petition for spiritual.

Son of God : we beseech thee to hear us.⁸

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world ;

*Grant us thy peace.*⁹

O Lamb of God : that takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

⁷ In the last petition, which is the composition of 1544, though probably gathered from various ancient litanies, we return to the prayer with which we began, mercy for miserable sinners. We are reminded of the three steps up which the sinner must go : repentance that is true ; forgiveness of sins, whether wilful, careless, or unwitting ; and amendment of life by God's help.

Nearly all ancient litanies have some such prayer as 'To all Christians, quick and dead, grant life and endless rest,' or 'That thou wouldest give eternal rest to all the faithful departed.' Cf. note on prayers for the dead, p. 479.

⁸ These words show that we have been addressing the Second Person of the Blessed Trinity in all the suffrages. We have told Him one by one our wants. Three times now we cry to Him : first, we ask His help on account of His relationship to the Father, Son of God. Secondly, we appeal on account of His own great work in the atoning sacrifice, 'O Lamb of God,' the *Agnus Dei* of S. John the Baptist (S. John i. 29). Thirdly, we claim His help on account of the Holy Spirit's anointing, 'O Christ.' We plead therefore the virtue of His work as it relates to the Father, to Himself, and to the Holy Spirit.

⁹ **Thy peace** : the word *Thy* was inserted in our English Litany only ; it is an addition of the Reformers with evident reference to S. John xiv. 27.

My peace I give unto you : as our Lord used these words in immediate reference to His death, it is well that we should quote them when we are pleading by that death in calling Him the Lamb of God. We are asking for that peace which only comes through His death. The threefold invocation of our Lord is followed by the threefold invocation of the Holy Trinity in the lesser litany (cf. Morning Prayer, p. 75). Here, and here only, the people repeat each clause after the minister. This may be due to the fact that in early days the lesser litany was repeated three times. As we began with the lesser litany, so the regular portion of the Litany ends with it ; hence the rubric following, which seems meaningless unless

¶ Then shall the Priest, and the people with him, say the Lord's Prayer.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven.

Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.¹

Answer. Neither reward us after our iniquities.

Let us pray.²

GOD, merciful Father, that despisest³ not the sighing of a contrite⁴ heart, nor the desire of such as be sorrowful; Mercifully assist⁵ our prayers that we make before thee in all our troubles and ad-

we remember that we are beginning the second part of the service. It is the custom in S. Paul's and some other cathedrals for the service to be said up to this place at the fald-stool; another minor canon takes it up at the Lord's Prayer, not from the fald-stool but from his stall. This second portion is in no regular order, because in this part of the service ancient litanies varied according to the special intention with which they were offered, collects or *memorie* suitable to the occasion being offered; they would naturally begin, as now, with the Lord's Prayer. There is no doxology to the prayer, because the character of the service is penitential.

¹ The words are taken from Ps. ciii. 10: 'He hath not dealt with us after our sins, nor rewarded us according to our wickedness.' It will be noticed that the words *Priest* and *Answer* are printed before this versicle and response, and again before the collect 'We humbly beseech.' Also the second verse of the doxology has the word *Answer*. Children often notice these words and ask why they are used here and not in the other preces. When *Priest* and *Answer* do not occur, the intention probably was that the versicles should be sung alternately by the choir. The first and last couplet contain this clear direction, then, with the exception of the response to the *Gloria*, the method of indicating by the use of italics the words to be said by the congregation is reverted to. Till 1662 the word *Versicle* was used instead of *Priest*. The alteration was for the sake of clearness; at that time many would have no idea what *Versicle* meant. (For *Answer* in *Gloria* see below.)

² Let us pray. The word *Oremus* frequently occurred in ancient service-books; generally, as here, it indicated that the character of prayer was changing from alternative prayer (*preces*) to collects (*orationes*). The original intention of the direction was to urge the people to follow in mind and heart, though no longer with voice, except in the *Amen*. Children should be taught that the words are by no means without meaning now: they ought to pull us up, as it were, if our thoughts are wandering. In very early days the word 'fervently' was sometimes added.

³ That despisest—from Ps. li. 17.

versities, whensoever they oppress us ; and graciously hear us, that those evils, which the craft and subtilty⁶ of the devil or man worketh against us, be brought to nought ; and by the providence of thy goodness they may be dispersed ; that we thy servants, being hurt by no persecutions,⁷ may evermore give thanks unto thee in thy holy Church ; through Jesus Christ our Lord.⁸

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears,⁹ and our fathers have declared unto us,¹⁰ the noble works that thou didst in their days, and in the old time before them.¹¹

O Lord, arise, help us, and deliver us for thine honour.

⁴ **Contrite**, literally, bruised, as in a mortar.

⁵ **Assist**—in the Latin *adesto*, stand near.

⁶ **Craft and subtilty** : a distinction not in the original, and without real difference. *Craft* means, literally, art, skill ; here, of course, used in a bad manner. *Subtilty*, literally, something finely woven. Cf. 'cunning craftiness,' Eph. iv. 14.

⁷ **Persecutions**. The original has *adversities* ; however, the word reminds us that our forefathers in their litanies at times prayed to be delivered 'from persecution by pagans,' and 'from the anger of the Normans.'

By some strange mistake the *Amen* has been omitted from this collect.

⁸ This collect is taken with some alteration from the Sarum Mass, 'de tribulatione cordis' (on account of tribulation of heart) a service to be used in times of great trouble. It should be noticed that this part of the Litany abounds with expressions of the deepest sorrow ; it is the echo of the Church's sufferings for centuries. In fact such expressions as 'the sighing of a contrite heart,' 'pitifully behold the sorrows of our hearts,' 'evils that we most righteously have deserved,' seem too highly strung for ordinary times ; but if neither the Church nor the nation is in deep grief there are unfortunately always individuals to whom these words aptly apply, and for such we ought more especially to pray when we are not in misfortune ourselves.

⁹ **O God, we have heard**, etc., is the first verse of Ps. xlv. : it is preceded and followed by its last verse sung as an antiphon, and concludes with the *Gloria*. It is taken from the York and Sarum rogation litanies. The words 'O Lord, arise,' etc., were intended, however, to be said first by the minister, then by the people. For the antiphon to be correct the *Gloria* should come before the second 'O Lord, arise.'

¹⁰ **Our fathers have told us**. The words remind us of the many commands given to the Israelites to teach children. Cf. Exod. x. 2 ; xii. 26 ; xiii. 8 ; Ps. lxxviii. 3.

¹¹ Neither the Prayer Book nor Bible version has been adopted, but the Latin of the Litany for Rogation Monday in the Sarum Processional has been literally translated.

Glory be to the Father, and to the Son : and to the Holy Ghost ; ¹

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen. ²

From our enemies defend us, O Christ. ³

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, ⁴ *have mercy upon us.*

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us ; ⁵

Answer. As we do put our trust in thee. ⁵

¹ It was in old time customary to sing psalms during processional litanies ; hence we have the *Gloria*, an outburst of praise even in the saddest service : it is like a bright ray of sunlight shining out suddenly over a storm-tossed sea.

² *Answer.* Till 1662 the *Gloria* was printed in one verse, all of it to be said by the priest. The alteration was made in order to fall in with the general use in other parts of the Prayer Book : people who had not books would be likely to respond as usual here, hence the word 'Answer' was inserted in that year.

³ These preces to the end of 'Graciously hear us' have been sung in our Church since the seventh century ; they were in the processional litany for S. Mark's Day, but were directed to be said, 'if necessary,' in time of war.

⁴ *Son of David.* In the original the words are 'Son of the living God.' The similarity of the words 'Fili Dei Vivi' with 'Fili Davidi' has led to the conjecture that the alteration was due to a mistake, but this is unlikely, as the words 'Son of David' are found in several early litanies ; perhaps the fact that the words are a prayer which our Lord heard and answered on earth (S. Matt. ix. 27) led to the alteration.

⁵ These words, originally from the *Te Deum*, were placed here first in our English Litany, being taken from the Sarum preces for prime. The words *Priest*, *Answer*, occur here because the previous suffrages were originally said by the choir. This versicle and response are attached to the collect following—not to what goes before—and are the sacerdotal versicle and response. (Cf. Procter and Frere, p. 419.)

Let us pray.¹

WE humbly beseech thee, O Father, mercifully to look upon our infirmities ; and for the glory of thy Name turn from us all those evils that we most righteously have deserved ; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory ; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*²

A Prayer of S. Chrysostom.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee ; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests ; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them ; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*³

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*⁴

Here endeth the LITANY.

¹ Cf. 2, p. 106.

² This collect has been altered considerably : it comes from the Sarum Memorial of All Saints, where it pleaded 'through the intercessions of all Thy saints,' whose prayers were invoked in mediæval litanies.

³ This is the original place of the Prayer of S. Chrysostom. Cf. Morning Prayer.

⁴ The benedictory prayer was also inserted here first of all, but not till 1559.

The teacher should be careful to impress the fact that the Litany is not an appendix to Matins, but a penitential preparation for Holy Communion. The mistake arose through the omission of the Sunday Communion, and has been encouraged by the order in the rubric (first inserted in 1662, from the Scottish Prayer Book, 1637) that the Litany is to be said 'after Morning Prayer.'

Lesson on Litany—I

MATTER.

1. In times of trouble we call for help.

A person in danger will cry for help if he knows there is somebody who can help him, but not if he knows there is nobody within call. So every one who believes God will go to Him in times of trouble: even a bad man will cry to Him at such times. The Church naturally turns to her Lord at once: the Litany is the expression of the sorrow of the Church, almost the only sad service. She has suffered many afflictions, and will in the future; she calls upon God because He has told her again and again to do so. She has forgotten some of her old sorrows, *e.g.* in early days in the York Litany there was a deprecation, 'From the persecution of the pagans and all our enemies.'

2. We say why we want help.

God knows of course all our troubles, but still He has bidden us to tell them to Him: the words we use now in the Litany remind us of afflictions that have been suffered and will be again. We ought never to forget the deliverances of the past: litanies were used on the anniversaries of such deliverances and on all sad days. Also we pray against unforeseen evils that might come upon us: we have no idea how near danger is to us. Also we pray against danger that threatens us, as it threatened the men of Nineveh. The greatest danger of all, however, is sin; therefore these deprecations begin and end with prayers against those evils which would destroy our souls. Such thoughts as these are particularly fitting before Holy Communion.

In a subject like the Litany it will probably be found best only to use the blackboard for writing explanations of the more important and

METHOD.

Gather from children that we naturally express ourselves differently at times of joy, danger, pain.

Illustrate by thief on Cross.

Cf. Church praying when S. Peter in prison (Acts xii. 5).

Describe from notes the troubles and dangers in times of Mamertus, Gregory, Augustine, and so get some knowledge of history.

Show purpose of the invocations and explain meaning of words.

Cf. Christ stilling the tempest (S. Luke viii. 24).

Ask what the words pestilence, lightning, heresy, remind us of. Refer to Ps. xlv. 1, and ask where it is quoted.

Cf. In a London railway station an anarchist left a box of dynamite to be exploded by a clock, but something went wrong with the clock, or many lives would have been lost.

Explain meaning of the words in *deprecations*.

difficult words. If, however, the teacher prefers, as many do, to write his scheme on the board, it should be the barest and simplest outline, otherwise he will obscure the fact that it is the *Litany* that he is explaining, not preaching a sermon on texts out of the *Litany*. He may write the four thoughts that are amplified above: 1. Persons in trouble call for help. 2. The Church naturally cries to her Lord. 3. What are the dangers she fears? 4. She shows her thanksgiving in the Holy Eucharist.

Lesson on Litany—II

Litany compared with our Lord's Life on Earth.

MATTER.

Our Lord must love this world more, if possible, because He lived here. Never is His life so vividly recalled to Him as when we say the *Litany*. There is scarcely a word that does not recall some event or saying of Galilee or Judæa. In the obsecrations we remind Him that it is because of these events that we are praying at all: and at the very beginning we plead the most loving of these 'thy most precious blood.' Let the *Litany* take us back 1900 years.

Litany.

Crafts and assaults remind Him and us of.	}	His temptation.
Hypocrisy		
Uncharitableness.	}	Pharisees.
Fornication and all other deadly sins		
Deceits of world	}	Good Samaritan.
Deceits of devil		
Tempest	}	Magdalen, woman taken in adultery.
Pestilence		
Famine	}	Woman of Samaria.
Sudden death		
Sedition	}	Rich Fool.
False doctrine — schism		
Hardness of heart	}	Casting out devils.
In the hour of death		
		Stilling tempest.
		Lepers, etc.
		Feeding 5000.
		Tower in Siloam.
		Tribute money.
		His prayer.
		Judas.
		Penitent thief.

METHOD.

Gather from children their feelings for a place where they have stayed, especially where they have been able to help people.

What service recalls His death?

Children should be led to suggest these comparisons for themselves. There is scarcely a word of the *Litany* that will not be suggestive.

S. Luke xiii. 4, 5.

S. Matt. xxii. 21.

S. John xvii. 21.

LESSON ON LITANY—II—*continued.*

MATTER.		METHOD.
Holy Church Universal	{ On this rock, etc.	S. Matt. xvi. 18.
	{ There shall be one fold, etc.	S. John x. 16.
Bishops, priests, and deacons	{ Sending the 70.	S. Luke x.
	{ Ordaining His Apostles.	S. John xx. 22, 23.
	{ Let your light, etc.	S. Matt. v. 16.
All such as have erred	{ Lost sheep.	
Weak-hearted	{ S. Peter sinking.	
Them that fall	{ S. Peter denying Christ.	
	{ Christ's prayer for him.	S. Luke xxii. 31, 32.
Beat down Satan	{ To preach deliverance to the captives.	S. Luke iv. 18.
Captives	{ To heal the broken-hearted.	
Desolate	{ Stilling tempest.	
All that travel by land or by water	{ Healing sick.	
Sick persons	{ Jairus's daughter.	Cf. 'Suffer little children.
Young children	{ Nobleman's son.	
Widows	{ Widow of Nain.	

The above are a few instances out of many that will show children the reason we have for believing that our Lord will hear the prayers of the faithful and those in trouble. It would be well to write on the black-board as many comparisons as may be thought fit, and at the end of the lesson, after rubbing them out, let the children reconstruct them from the converse point of view, *i.e.* we have been contrasting the Litany with the Bible, now let us contrast the Bible with the Litany. What words of the Litany are suggested by our Lord feeding the multitude? etc.

[Care must be taken by the teacher not to convey the idea that our Lord will always answer prayer in the way we desire it, which would destroy all work and religion too. He may keep us waiting as He did the Syrophenician woman, or He may leave us to die as He did S. John the Baptist; but whatever He does is the best.]

PRAYERS AND THANKSGIVINGS

UPON SEVERAL OCCASIONS

¶ *To be used before the two final Prayers of the Litany,
or of Morning and Evening Prayer.*

PRAYERS

For Rain.

O GOD, heavenly Father, who by thy Son Jesus Christ has promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

For fair Weather.

O ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved

It has always been the custom in the Church to make use of special prayers for special occasions. The Bible (Acts xii. 5, S. James v. 17) and reason teach us so to do. Such prayers were called *memorie*. They varied in the ancient service-books because the needs of the time and place varied, which is also the reason why these 'occasional' prayers are not translated from those that were used of old, though the earlier prayers have in some cases been imitated: they have been made as the occasion required. The Church, through the archbishops, still makes use of new prayers if any pressing cause requires, though they are not now printed in the Prayer Book, because that would require the consent of Parliament. All of these prayers and thanksgivings are modern, except that to be 'said after any of the former,' which is not a special prayer.

Their position in our Prayer Book has varied considerably, as indeed it did in the ancient service-books. Such prayers were placed at the end of the Communion service in 1549, at the end of the Litany in 1552, and in their present position in 1662.

The first two, for rain and for fair weather, were at the end of the Holy Communion in 1549. That book was first used on June 9, 1549. We may be sure that on the following Sunday the second prayer was offered, for on June 13 there were very severe rain floods in this country.

a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season ; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory ; through Jesus Christ our Lord. *Amen.*

In the time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply ; Behold, we beseech thee, the afflictions of thy people ; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty ; for the love of Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, now and for ever. *Amen.*

Or this.

O GOD, merciful Father, who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness ; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief : Increase the fruits of the earth by thy heavenly benediction ; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort ; through Jesus Christ our Lord. *Amen.*¹

In the time of War and Tumults.

O ALMIGHTY God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent ; Save and deliver us, we humbly beseech thee, from the hands of our enemies ; abate their pride, assuage their malice, and confound their devices ; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory ; through the merits of thy only Son, Jesus Christ our Lord. *Amen.*

¹ The two prayers for times of dearth (*i.e.* when things are dear), as well as those in time of war and plague, were added in the Prayer Book of 1552.

In the time of any common Plague or Sickness.

O ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron ; and also, in the time of King David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest ; Have pity upon us miserable sinners, who now are visited with great sickness and mortality ; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness ; through Jesus Christ our Lord. *Amen.*

¶ *In the Ember¹ Weeks, to be said every day, for those that are to be admitted into Holy Orders.*

ALMIGHTY God, our heavenly Father, who hast purchased² to thyself an universal Church by the precious blood of thy dear Son ; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors³ of thy flock, that they

¹ **The Ember Collects.** The observance of ember days was a local Roman custom of early origin, which gradually spread to churches connected with Rome : the Eastern Church knows nothing of them. Originally the ember fasts were three in number ; by the fifth century they were increased to four, and were called *jejunia quatuor temporum* (the fasts of the four seasons). The name *ember* is derived from the ancient name *quatuor tempora*, through the German *quatember*, *i.e.* they are days in each quarter of the year. There is another derivation for which there is something to be said, *viz.*, that they are derived from the Anglo-Saxon *Ymbren*, a circuit or revolution, and so early as 1009 this seems to have been considered in England as the derivation, for the Council of Aenham speaks of 'the fasts of the four seasons (*jejunia quatuor temporum*) which they call *Imbren*.' This derivation would make the name to mean the days which come round in a circle, to which it must be objected that all days and seasons come round in a circle : furthermore, most European languages call these days by names similar to our word 'ember,' and they certainly derived the names from the original Latin designation. These fasts were held in Rome in March, June, September, and December, and were first of all days of prayer for God's blessings on the seasons ; by the end of the fifth century, however, they had become connected with Ordination. At Rome, on the Thursday and Friday in the week, the pope publicly announced the names of those who had been chosen to be deacons or priests, so that the people might, if necessary, state their objections to any of the candidates. In the absence of objection they were ordained on the Saturday. The dates now fixed for those days are said to have been appointed by the Council of Placentia, A.D. 1095. They are the

may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction ; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men ; through Jesus Christ our Lord. *Amen.*

Or this.

ALmighty God, the giver of all good gifts,⁴ who of thy divine providence hast appointed divers Orders⁵ in thy Church ; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration⁶ in the same ; and so replenish them with

Wednesday, Friday, and Saturday after the First Sunday in Lent, after Whitsunday, after September 14th (Holy Cross Day), and after December 13th (S. Lucy). Our rubric, however, directs one of the collects to be said every day in the week. The use of these collects is an English custom : the first was composed by Bishop Cosin and appears first in his book of *Private Devotions*, 1627. It is the most beautiful modern collect in our Prayer Book. The second is taken from the Ordination service, and was adapted from the Sarum and other Pontificals.

Both the rubric and the collects were placed in their present position in 1662. There is no change in our Prayer Book more commendable than that of these prayers for our clergy at the solemn time of their ordination : it is really not a change but a carrying out of the thrice-repeated injunction of the Epistles, 'Brethren, pray for us' (1 Thess. v. 25, 2 Thess. iii. 1, Heb. xiii. 18). Nothing expresses more the spirit of the Church of England than this opportunity given to the laity of praying for their clergy ; nothing carries our Church back more pointedly to primitive custom. Indeed the fasting and praying which accompanied the ordination of 'Barnabas and Saul' (Acts xiii. 3) may be taken as the first observance of an ember season : in fact prayer always accompanied ordination (cf. Acts vi. 6). We must not centre intercession in the clergy. The clergy will be of little use to the people unless the people pray for them. One loves what one prays for, and one prays for what one loves. These collects should not be slurred over by the teacher in a few perfunctory words, and it should be pointed out to children that in the second of them we are praying for teachers also, the catechists, of whom there was not a separate order, for the sole reason that all orders took part in instruction, but they are certainly included in those who are 'called to any office or administration' in the Church.

The first collect is more suitable for the beginning of the week, as we pray in it that the bishops may be guided in their choice.

² **Purchased** : our modern use of the word for obtaining by payment of money spoils this word here ; it means to obtain by any means (Fr. *pour chasser*). The whole passage is taken from Acts xx. 28, which is suitably quoted in connection with Holy Orders.

the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy church ; through Jesus Christ our Lord. *Amen.*⁷

¶ *A Prayer that may be said after any of the former.*⁸

O GOD, whose nature and property⁹ is ever to have mercy and to forgive, receive our humble petitions ; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us ; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

³ **Pastors**, *i.e.* shepherds, the title our Lord Himself took : it refers only to the bishops, as the collect shows.

⁴ **The giver of all good things** : looks like a quotation from S. James i. 17, but a mistaken reading was at an early date introduced into the Latin original (*bonorum* for *honorum*). The words really meant 'the giver of all (Church) orders.'

⁵ **Divers orders**. Whilst the three original orders, bishops, priests, and deacons, have continued from the beginning, there have at various times been lesser orders (*cf.* Diocesan Readers now), which may vary according to the needs of the time. S. Paul enumerates various offices (Eph. iv. 11), amongst them *teachers*, as appointed by Christ.

⁶ **Office and administration**. The two words express the two aspects of the minister's position : he is an *officer*, *i.e.* in an official position with regard to the people, for whom he performs an office (*officium*) or bounden duty appointed by God, for which he is responsible to God ; and at the same time he is God's *minister* or servant. *Cf.* 'Our office and ministry' (Baptismal service). The proudest title of the popes has always been '*servus servorum Dei*,' the servant of the servants of God. The distinction is shown at the end of the prayers. The clergyman performs his office 'to the glory of God's great name,' he performs his ministry 'to the benefit of His holy Church,' as the angels do. *Cf.* Heb. i. 14.

⁷ The second collect is suitable for the end of the week, after the candidates are chosen.

⁸ **A Prayer that may be said**, etc. This is found first in the sacramentary of Gregory as a penitential prayer, and was in all English litanies till 1549, when it was left out of the Prayer Book altogether, probably from an idea that the words 'tied and bound with the chain of our sins' are too strong an expression for constant use. It was put back into the Litany in Queen Elizabeth's book of 1559 and concluded the service. It was put in its present position in 1662, and discretion was given to use it at suitable times, such as rogation and ember days. It is a prayer peculiarly fitting for private use, especially for those who find the battle against sin a hard strife. The American Church has made a better use of it even

† *A Prayer for the High Court of Parliament*,¹⁰ to be read during their Session.¹¹

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious¹² King at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and his Dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest

than we have: it omits it here but places it at the end of 'A Penitential Office,' for Ash Wednesday and similar days. The present wording of the collect reminds us of the exhortation in Morning and Evening Prayer by its repetitions, which were neither in the original nor in the earlier translations, *e.g.* 'nature and property,' 'tied and bound.' As this is a short collect the earlier versions are quoted in several commentaries. The Latin version is 'Deus cui proprium est misereri semper et parcere, suscipe deprecationem nostram: ut quos delictorum catena constringit, miseratio Tuae pietatis absolvat. Per Christum Dominum nostrum.' The mediæval English in the Prymer is, 'Preie we. *Orisoun. Deus cui proprium.* God, to whom it is propre to be merciful and to spare euer more, undirfonge owre preieris: and the mercifulnesse of thi pitie asoile hem, that the chayne of trespas bindith. Bi criste our Lord. So be it.'

⁹ **Property**, *i.e.* to Whom it belongeth.

¹⁰ **Parliament** (from the French *parler*, to speak). It consists of the three estates of the realm: the lords spiritual, the lords temporal, and the commons.

¹¹ **A Prayer for the High Court**, etc. Parliament needs praying for, and no parliament needed it more than the Long Parliament, for which this prayer was first used; it is first found in an 'Order of Fasting' printed in 1625, and therefore was probably composed by Archbishop Laud, then Bishop of S. David's. The parliament for which he prayed cut off his head. It was not put into the Prayer Book till 1662, when alterations were made in it, *e.g.* the omission of the words, 'Look, O Lord, upon the humility and devotion with which they are come into thy courts.' The word *Dominions* was substituted for *Kingdoms* by an Order of Council (January 1, 1801), as more accurately expressing the various dependencies of the Empire. It may be asked why there was no prayer for parliament before: the reason is the prayer was inserted at the time when the authority of that body was most loudly asserted. In Tudor times it would not occur to people to pray specially for parliament.

¹² **Most religious and gracious**: the words were first applied to Charles I., whom they aptly described. *Gracious*, *i.e.* endowed with God's grace. Bishop Barry remarks about the expression that 'though not without precedent in Ancient Liturgies, (it) is notable, as departing from the sound rule, elsewhere observed, of refraining from the attribution to the Sovereign of any personal qualities.' But the king, being anointed, is officially a religious person.

foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*¹

¶ *A Collect or Prayer for all Conditions of men,*² *to be used at such times when the Litany is not appointed to be said.*

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways³ known unto them, thy saving health⁴ unto all nations. More especially, we pray for the good estate⁵ of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians⁶ may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy

¹ The prayer sets forth admirably what ought to be the object of all government, and puts the glory of God before everything else. Our parliament is often asserted to be the best in the world; if so, it is an answer to this prayer.

² **The Prayer for all conditions of men** appears first in the book of 1662: it was composed by Dr. Peter Gunning, Master of S. John's College, Cambridge, afterwards bishop successively of Chichester and Ely. It was first intended as an occasional substitute for the Litany on account of Puritan objections to that form of prayer, and was not meant for use at Evensong. It was formed on the model of the prayer for the Church militant and contained prayers for the sovereign, the royal family, and the clergy; these, however, were omitted as being prayed for in the collects. The word 'finally' was overlooked when the prayer was shortened, and is out of place in so short a prayer. Some such word as *Further* or *And* would have prevented abruptness in the prayer.

³ **To make thy ways**, etc.: a quotation from Ps. lxxvii. (*Deus Misereatur*), 'That thy way may be known upon earth, thy saving health among all nations.' It should be noticed that the words are a prayer for foreign missions.

⁴ **Saving health** means salvation, and is the word used in the original Hebrew.

⁵ **Estate**, *i.e.* state: cf. 'the low estate of his handmaiden' in the Bible version of the Magnificat (S. Luke i. 48).

⁶ **All who profess and call themselves Christians**: a prayer for non-conformists.

fatherly goodness all those, who are any ways afflicted, or distressed,

* This to be said when any desire the Prayers of the Congregation. in mind, body, or estate¹; [**especially those for whom our prayers are desired,*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake.² *Amen.*

THANKSGIVINGS

¶ *A General Thanksgiving.*³

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We

* This to be said when any that have been prayed for desire to return praise. bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. And, we

¹ Children should be told the reason of the pause that is generally made in this prayer, and encouraged to make use of it by remembering any whom they may know to be in trouble.

² **Christ his sake.** This was supposed to be the proper form of the genitive case. A study of any early English author would have shown that 's is short for *es*, e.g. Chaucer's *Goddess love* for 'God's love.' The American Prayer Book has corrected the mistake.

³ Although the first part of the daily service abounds in praise, yet it affords no opportunity of thanking Almighty God for any special manifestation of His mercy, therefore the English Church, differing in this respect from all other branches of the Holy Catholic Church, inserted in 1604 the Occasional Thanksgivings. Two have since been added (1662): the General Thanksgiving and that *For restoring public peace at home*, which naturally refers in strong terms to the evil times that had passed.

The **General Thanksgiving** was composed by Edward Reynolds, Bishop of Norwich, who had been one of the leaders of the dissenters at the Savoy Conference. It is *general* because it is for all mercies in general, not a *particular* thanksgiving like those that follow. A misunderstanding of the word has caused it to be repeated by the congregation in some churches. That this was not the intention is shown by the absence of capitals and the type of *Amen*.

beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives ; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days ; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen*

For Rain.

O GOD our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man ; We give thee humble thanks that it hath pleased thee in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name ; through thy mercies in Jesus Christ our Lord. *Amen.*

For fair Weather.

O LORD God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather ; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation ; through Jesus Christ our Lord. *Amen.*

For Plenty.

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty ; We give thee humble thanks

The American Church, following the example of its parent, has added both to the prayers and thanksgivings.

These thanksgivings emphasise the difference between praise and thanksgiving : in the former we glorify God for what He is, without necessarily thinking of ourselves ; in the latter we praise Him for what He has done for us.

for this thy special bounty ; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort ; through Jesus Christ our Lord. *Amen.*

For Peace and Deliverance from our Enemies.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies ; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed : We acknowledge it thy goodness that we were not delivered over as a prey unto them ; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer ; through Jesus Christ our Lord. *Amen.*

For restoring Publick Peace at Home.

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people ; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us ; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments ; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us ; through Jesus Christ our Lord. *Amen.*

For Deliverance from the Plague, or other common Sickness.

O LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation ; and now, in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death : We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church ; through Jesus Christ our Lord. *Amen.*

Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart : Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings ; We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us ; through Jesus Christ our Lord. *Amen.*

THE COLLECTS, EPISTLES, AND GOSPELS

The observance of Festivals and Fasts takes us back to the Church of Israel. God Himself ordained three at least great feasts and one great fast for His Church in the wilderness, and the Holy Catholic Church still observes three great feasts and one great fast. The connection, however, is not without break. It must be remembered that such passages as 'Let no man therefore judge you . . . in respect of holy day' (Col. ii. 16), and 'ye observe days, and months, and times, and years' (Gal. iv. 10), refer to Jewish and perhaps pagan seasons, not to those of the Christian Church.

In the time of the Apostles two annual festivals, Passover and Pentecost, had been inherited from the Church which had come to an end, and one weekly festival, the Lord's Day (Rev. i. 10), had been created for it. The Jewish Passover became the Christian Passover, and still maintains that name in a large part of the Church (Fr. *Pâques*, Ital. *Pasqua*). The correct translation of Acts xii. 4 is 'intending after the Passover.' With regard to this feast, although direct historical evidence has not yet been discovered, it is difficult to imagine there can have been any break from the time of the Passover in Egypt to last Easter day. A change there is, but no break. So with Pentecost, which also still maintains that name in a large portion of Christendom. It was not only because it was the Jewish festival that S. Paul was anxious to keep Pentecost at Jerusalem, but because that day had been changed by the Holy Spirit to the birthday of the Church. The first addition to these feasts was that of the Epiphany, mentioned about the year 200, from which Christmas was soon separated. Then the special observance of Ascension Day arose in the third or beginning of the fourth century. The last addition of all was that of Trinity Sunday, the observance of which dates from the twelfth century.

Great care was taken from the first to protect those sacred days from the unbridled licence that had defiled the pagan holidays: legal and other business was to be stopped, and at the earliest possible date, viz., the reign of Constantine, public games and theatres were to cease likewise: the days were happy days, but still they were to be holy days.

Lesson on the Seasons

MATTER.

1. In the past: God made the seasons.

Seasons are divisions of time. God made them (Gen. i. 14, viii. 22). They are not only for man, but for nature; birds build their nests at the proper time, and many animals change 'coats,' etc. God also made *sacred* seasons. For Israel He made Passover, Pentecost, Tabernacles. Nothing made by God ever comes to an end. But it may be changed, even then the change must be made by God. So old seasons have been changed into Christian seasons. Of each one of these feasts God said it should be a 'statute for ever.'

Two of the seasons, though changed, keep their old names still in a great part of the world: 'Passover,' 'Pentecost' (Fr. *Pâques*, *Pentecôte*). The Feast of Tabernacles was a type of our Lord's Incarnation (cf. Wordsworth's note on Lev. xxiii. 34). Just as the Israelites dwelt in tabernacles, He abode in human flesh. In fact, S. John (i. 14), if we translate the verse literally, says 'and *tabernacled* among us.' So Christmas, which commemorates our Lord's birth, fulfils the old feast.

2. In the present: they must be used for God.

Our Lord kept the feasts: the first thing we hear of Him after His infancy was at the Passover, when He would have to ask the question, What mean ye by this service?

METHOD.

Ask 'What time is it?' then 'What is time?' Why one question so easy, other so hard? Because first about something very small, second about something very large. Explain that *time* comes from a word meaning 'to cut.' Time = a piece *cut out* of eternity. Get from children the words *past*, *present*, *future*. Who made time? So connect everyday life with God. Ask 'What year is this?' Why so called? Because so many years after Christ's birth. Explain *Anno Domini*.

Let children read Exod. xii. 1, 2, and refer to Levit. xxiii.

Ask 'What season of the year are we in?' and connect it with the question, 'What time is it?'

Cf. Levit. xxiii. 14, 21, 41.

Children will themselves be able to give the connection between Passover and Easter, Pentecost and Whitsuntide, and will know that the first was changed by God the Son, the second by God the Holy Ghost.

Ask what holidays there are in the year, and gather that God gave most of them, therefore they ought to be used for Him.

LESSON ON THE SEASONS—*continued.*

MATTER.

The heathen holidays had been so sinful that the early Christians made laws that theatres and public games, etc., were not to go on at the Christian feasts. In France, unfortunately, horse-races and such things are generally on Sunday. Nothing is worse than using what God has given us, for the devil.

3. In the future : God will fulfil all these.

Time has divisions : eternity has none. Time ends in eternity : that never ends. These seasons will not end when time does, because God made them.

Easter will be completed at the Great Resurrection and the Feast of heaven, of which our Lord so often spoke.

Pentecost was the sowing, it will be complete at the great harvest.

Epiphany (in which Christmas was contained) will be fulfilled in the Beatific Vision of God.

METHOD.

Perhaps children may be able to give the words sometimes written on clocks and sun-dials—*Tempus fugit.*

Gather from children that the present only is in our hands : use it so that the future may be as holy as God made these seasons at first.

BLACKBOARD SKETCH.

Past.	Present.	Future.
Passover.	Christ's Resurrection.	The General Resurrection.
Pentecost.	Whitsunday.	The Gathering.
Tabernacles.	Epiphany and Christmas.	The Beatific Vision.

THE COLLECTS

The meaning of the word *Collect* is disputed. The explanations usually given are as follow :—

1. Because the priest, after the subjects for prayer having been 'bidden,' summed up or *collected* the silent petitions of the people aloud, and they confirmed the prayer with their *Amen*.

2. The Latin word *collecta* or *collectio* was not only the name of a prayer, but also of a service where people were *collected* together before proceeding to another church. In the sacramentary of Gregory we have two prayers appointed, one '*ad collectam ad S. Adrianum*,' i.e. the prayer at the *collecta* or gathering at S. Adrian's church when the clergy and people met together, then an '*oratio ad Missam*' prayer at the Mass at the church of S. Maria Maggiore, to which the people went after the *collecta* at the former church. This word is also used in the sacramentary as the name of the prayer, not of the service. A very early English writer quoted by Maskell (vol. iii. p. 39) explains the word: 'yt is as moche as to saye a gatherynge togyther, for before thys prayer ye dresse you to God, and gather you in onhed (oneness or unity) to pray in the person of holy chirche, that ye sholde be the soner harde.'

3. Another explanation is that the prayer is so called because it condenses or *collects* the essence of the epistle and gospel: but it does not.

4. Because our wants are *collected* in the name of our Lord.

The first of these meanings seems to have at present the most approved authority.

The collects, it will be observed, are variable prayers suitable to the occasion; probably they are the crystallisation of extempore prayer used even in the apostles' time for special needs: there is a suggestion of the collect form in the prayers in the Acts (i. 24-26; iv. 24-30). They are to be found in the earliest Western service-books, in the sacramentaries of Leo, Gelasius, Gregory.

1. *The Leonine Sacramentary* is of Roman origin. This was discovered in the library at Verona in 1735. Its discoverer ascribed it to Leo the Great (440). It is thought by some liturgical writers to be the service-book, made for his own use, of a priest or bishop of the sixth century. It does not give the Canon of the Mass, and is mutilated at the beginning.

2. *The Gelasian Sacramentary* is, at least, a century later than Gelasius, who was pope from 492-496. It is Gallican in character.

3. *The Gregorian Sacramentary*. This is the sacramentary that was sent by Pope Adrian I. about the year 790 to Charles the Great, and represented what was then believed to be the form which had been given by Gregory the Great. In its original form it was therefore Roman, but Gallican additions have been made to it.

The sacramentaries contained, broadly speaking, the sacramental and some other rites.

Collects are not found in the ancient liturgies of the Eastern Church, nor have they been adopted into that Church. Some learned writers, however, have tried to trace them to an Eastern origin. Palmer, for instance (*Origines Liturgicæ*, vol. i. p. 340), says, 'If I were to hazard a conjecture on the origin of the collects, I should say that they were introduced from Alexandria.' But he does not give sufficient evidence for this hazard of a conjecture: and the fact that the Eastern Church never has used proper collects or prefaces for different days is against an Eastern origin for the collects. Probably Dr. Bright is right in saying, 'The best specimens of the class are a goodly heritage of Western Christendom, which, for its purpose, may be set against the glowing poetry and the exuberant adoration with which, in the words of a great liturgical writer, the Eastern Church "soars" up to God. Collects, very likely, would not suit the Eastern mind; but surely Leo the Great, or whoever it was that wrote the earliest collect, did for Western piety a thing much greater than he knew.'

It is probable that some of the collects date from before the

time of Leo (440); they come almost from every age: they are the wealth that the Church acquires as it goes on its way, gathered from the pious minds of its holy ones. The art of writing them has almost departed; they owe much of their beauty to the conciseness of the Latin language, and they are as a rule more beautiful in the original than when translated: they speak as the ancient Romans spoke, without waste of words and to the point.

They are the most natural expression of wants in the most reverential language, and have as a rule a definite form and plan: not that they were composed according to pattern, but the thoughts of those who made them were in the same groove. (The teacher must be careful in such matters of analysis of prayers to let it be seen that the analysis is not the foundation of the prayer, but *what it looks like* when made. The worst result of Prayer Book teaching is when it leads the children to be on the look-out for the divisions of prayer or praise, and not to think about the meaning of what is said. Even the Lord's Prayer has a most definite scheme, but it does not follow that our Lord thought out that scheme when He made it; the analysis merely shows us the direction of our Lord's thoughts when He made it. Analysis is not the skeleton of the body but the clothes, not the inside of the prayer but the outside, not the medicine but the *recipe*.) There are two ways in which collects are analysed—a division into three or into five parts. The three parts are necessary, the five are usual but not always found. The former division is—(1) Invocation; (2) Petition; (3) Conclusion. The latter is:—

1. *Invocation*, in nearly all cases addressed to God the Father. Three to God the Son (Advent iii., S. Stephen, Lent i.). That for Trinity Sunday is addressed to the Blessed Trinity. None of the collects are addressed to the Third Person. As the collect is part of the Holy Communion service, which is a thanksgiving to the First Person for redemption by the death of His Son, it is only natural that the Invocation should be to the Father.

2. The *reason* on which we ground our petition, as 'forasmuch as without thee we are not able to please thee,' or reference to some divine act, as 'who didst teach the hearts of thy faithful people,' etc. This part of the collect is not always found.

3. The *petition* itself.

4. The benefit we hope for if the petition is answered, *e.g.* 'that thy Church may joyfully serve thee in all godly quietness.' This part is also sometimes omitted.

5. *Pleading* through the mediation of Christ, or *ascription of praise*. The second collect for peace in Morning Prayer well illustrates these divisions.

1. Invocation.	O God,
2. Reason on which the petition is based.	who art the author of peace and love of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom ;
3. The petition.	Defend us thy humble servants in all assaults of our enemies ;
4. Benefit.	that we, surely trusting in thy defence, may not fear the power of any adversaries,
5. Pleading.	through the might of Jesus Christ our Lord. <i>Amen.</i>

The dates of the collects are interesting: some are far more venerable than others, and have, as Macaulay says, 'soothed the griefs of forty generations of Christians.' Seven collects are found in their original form in the sacramentary called after Bishop Leo, viz. third after Easter and Trinity v. ix. x. xii. xiii. xiv.

The sacramentary of Gelasius retains these and gives for the first time, Advent iv.; Holy Innocents; Palm Sunday; Good Friday, 2nd and 3rd; Easter Day; iv. and v. after Easter, and Trinity i. ii. vi. vii. viii. xi. xv. xvi. xviii. xix. xx. xxi.

The sacramentary of Gregory, besides the above, gives for the first time, S. Stephen; S. John Evangelist; Circumcision; Epiphany; Epiphany i. ii. iii. iv. v.; Septuagesima; Sexagesima; Lent ii. iii. iv. v.; Good Friday, 1st; Ascension; Whitsunday; Trinity; Trinity iii. iv. xvii. xxii. xxiii. xxiv. xxv.; Conversion of S. Paul; Purification; Annunciation; S. Bartholomew; S. Michael. In 1549 appeared for the first time, though some of them were founded on earlier collects, Advent i. ii.; Christmas; Quinquagesima; Ash Wednesday; Lent i.; Easter i. ii.; S. Thomas; S. Matthias; S. Mark; S. Philip and S. James; S. Barnabas; S. John Baptist; S. Peter; S. James; S. Matthew; S. Luke; S. Simon and S. Jude; All Saints. 1552 gives us the collect for S. Andrew; 1662, Advent iii., Epiphany vi., Easter Eve.

The collect breathes the special need of the day, so it is found in all daily services; it is the connecting-link between the Holy Communion and Morning and Evening Prayer. It should be contrasted with the Lord's Prayer, which also comes in all those services, but which expresses all wants, at all times, and everywhere. The Lord's Prayer includes everything: a collect aims intently at one object, the chief object of the day, the chief intention of the Holy Communion for that day. The term is not rightly applied in our Prayer Book to the 'Collects' for the king, which are general in their application, whereas collects are always special.

[The teacher who wishes to give lessons on the collects cannot do better than make use of Dean Goulburn's *Collects of the Day*.]

THE INTROITS

Introit (entrance) is the shortened form of *antiphona ad introitum* (anthem at the entrance), *i.e.* into the part of the church which contained the altar. In the earliest times the Communion began with readings from the Bible. The singing of a psalm as the introit probably dates, at all events in the West, from the time of Pope Celestine, A.D. 423, who ordered the hundred and fifty psalms to be sung as antiphons at the entrance into the sanctuary. Gregory afterwards selected and arranged what verses of psalms should be used for this purpose. They are printed in full in 1549, but disappeared in 1552. The name for the introit in the Sarum Missal was *officium*.

Lesson on a Collect

MATTER.

You may have seen a building, an old castle or cathedral, which has been added to in different ages. You may find in it Roman bricks taken from an earlier building still. The collects are like that, they date from every age of the Church. They are always short and to the point. They only ask one thing. They generally have five parts.

1. Invocation.

Naturally we mention the name of Him to Whom we are speaking. The Pharisee did that as well as the Publican. It would be unseemly to address God without this; that was how the devil addressed our Lord: he did not acknowledge Him to be God, but only said, 'If thou be the Son of God.' So also, when we are told of Satan talking with God, there is no invocation. The shepherd calls his sheep by name, we call on Him by name also.

METHOD.

Introduce by drawing attention to different kinds of prayer: alternative prayer as in Litany, and more lengthy supplication, *e.g.* prayer for Church militant; the Collects are manifestly different.

Contrast with Lord's Prayer, which is shorter than some collects, yet not a collect.

Let the children supply instances, *e.g.* 'Master, carest thou not that we perish'; 'Master, we have toiled all night,' etc. etc.

Cf. Job i. 7, 9; ii. 2, 4.

LESSON ON A COLLECT—*continued.*

MATTER.

METHOD.

2. Reason of asking.

Not by name only, but we mention some blessing of His or some attribute. S. Peter gave as the reason for coming to Christ, 'Thou hast the words of eternal life.' This part of the collect is put in because we must come to a God Whom we know.

3. The petition.

This is what we have been leading up to. People when they are begging generally make a long invocation, and give many reasons: they think that by doing so they are more likely to get what they want. In the collects we do this simply and directly, not trying to induce God to do something He does not want to do, but certain that He will do what we ask if it is for the best.

4. The benefit we hope from the petition.

One of the saddest things of all is the fact that God's gifts are not used enough. Solomon got wisdom and lost it. Samson got strength and lost it. We get the sevenfold gift of the Holy Spirit at Confirmation: do we keep it? One of the most necessary parts of prayer is to ask that we may get the benefit of what we receive; or else perhaps we may get harm rather than good from our prayers being answered.

5. The pleading or ascription.

What reason can we give that God should hear us? None half so good as the remembrance of what Christ did for us. Moreover, our Lord taught us so to pray.

We only divide collects in this way that we may know more intelligently what we are saying to Almighty God.

Let children find reason in such collects as Ash Wednesday, Christmas Day, Whitsunday, and note its omission in such collects as Trinity v. ix. xvii. xviii.

S. John vi. 68, 69.

Let children notice how these three parts of a collect were naturally in some petitions offered to Him when on earth, *e.g.* the leper: 1. Lord. 2. If Thou wilt. 3. Thou canst make me clean.

Find instances. Epiphany vi., Trinity xxi. xxv., and its absence. Good Friday i., Lent iv.

Let children find out the difference between the conclusion to Ascension Day collect and Trinity xviii.

S. John xvi. 24.

Is it any good knowing how a collect is made if we don't use it? Is it any good knowing what bread is made of if we cannot eat it?

On blackboard five divisions should be written.

THE EPISTLES AND GOSPELS

There never has been a Liturgy without readings from Holy Scripture. In the earliest times there were Old Testament lections as well as New. In the Apostles' time the former only, for the Holy Communion was celebrated for about twenty years before any Epistle was written, and thirty years before any Gospel. We may feel tolerably certain that the first time S. Paul's Epistles were read would be at the Holy Communion. It is thought that before the fourth century an invariable Epistle from 1 Cor. xi. and an invariable Gospel from S. John vi. were read. Our present arrangement dates from a book called the *Comes* (Guide and Companion), which is ascribed to S. Jerome (342-420), who it is said was requested by Damasus, Bishop of Rome (366-384), to make a selection of passages of Scripture to be read at the service. Some writers regard the authorship of the *Comes* as questionable, but there are good reasons for ascribing the book to S. Jerome. Whoever wrote the *Comes*, of its early date there is little doubt, and it is interesting to us in England; for our Epistles and Gospels differ very largely from the modern Roman selection, but agree with the arrangement in the *Comes*. This difference has always existed, and is one of the signs of the independence of our Church, and the *Comes* proves that our method is the more ancient. Our present arrangement may be traced through all our Prayer Books even to the time of Augustine, and agrees closely with the earliest lectionaries.

The Epistle was originally called the Apostle, and was read by a special reader from the pulpit, a custom which was also maintained by the English Church longer than the Roman.

The Gospel. The meaning of this word is *God-spell*, that is, God's word or news: the common interpretation of the word as meaning 'good tidings' arose from the very natural mistake

that the word was a translation of the Greek εὐαγγέλιον (Latin *evangelium*). Peculiar honour has always been paid to the reading of the Gospel as the word of Christ Himself. (Cf. notes on Communion service, p. 269.)

The Collect, Epistle, and Gospel give the keynote of the worship of the day. The Gospel is chosen with the object of recalling some word or deed of our Lord appropriate to the season, and the Epistle dwells upon some doctrine connected with the day.

The *rubrical note*, before the collects, which dates from 1662, is not as clear as it might be: it omits reference to the note in the Table of Vigils and of the ancient custom of observing the vigil of a Monday festival on a Saturday, and it leaves it to the minister to find out by reference to the same table what days have vigils. (Cf. note on vigils, p. 33.)

The American Prayer Book wisely transposes to this place the direction that the Collect, Epistle, and Gospel are 'to serve all the week after,' which is somewhat out of place in our Prayer Book at the end of 'the Order how the rest of Holy Scripture is appointed to be read.'

ADVENT

This season is not of primitive origin, the latest date assigned to its observance is the end of the sixth century; there are no Sundays in Advent in the sacramentary of Leo, but there are in the sacramentary of Gelasius, and also in the *Comes* ascribed to S. Jerome; these facts make it probable that the observance of Advent may be traced to the middle of the fifth century. The season is of course dependent upon Christmas, and as soon as a date was fixed upon as the Nativity of our Lord, the observance of a period of preparation similar to that before Easter was only natural. Advent, indeed, at first was a *quadragesima* or forty days, from Martinmas (November 11) to Christmas, the Mondays, Wednesdays, and Fridays being observed as fasts. The connection of this saint (cf. Kalendar, p. 45) with Tours accounts for the fact that not from the Eastern, which scarcely observes it, but from the Gallican Church is the origin of Advent. Gregory the Great seems to have restricted the season to four Sundays.

In the earliest days the Christian year began in March, with Lady Day as the opening mystery. When Christmas Day became a fixed date, that was chosen as the beginning; naturally, as soon as a season of preparation for Christmas was adopted, that became the beginning of the year.

Lesson on Advent

MATTER.

1. Time is holy.

Advent is the season which makes us think about time, because now we look back and we look forward—as Moses from Nebo looked forward over the land of promise, and the Christians at Pella looked back just before the destruction of Jerusalem towards the dying city, where the Lord had worked, and died, and risen. Both in looking back and forward our view ends in something divine. This shows us that time

METHOD.

Begin the lesson by writing A. D. on the blackboard, and ask what they mean; then complete the words *Anno Domini*. Cf. the expressions 'Year of our Lord,' 'Year of Grace'; let children gather this from collect for Advent Sunday. Cf. On a mountain summit there will be rivers flowing both ways, into seas perhaps thousands of miles apart. The present is always a summit.

LESSON ON ADVENT—*continued.*

MATTER.

is holy : it begins and ends in God. Hence it is wicked to waste time. Far more wicked is it to 'kill' time. We hear people say 'Time is money.' That is a very foolish expression ; it is worth far more than all the money in the world ; the richest man cannot buy back one past second with all his wealth.

Time is part of eternity.

We often say 'Time is short,' but that means our part of it. Time is very long. It is a measured part of eternity. All round time is eternity. Not only all round it, but all through it, because the Eternal came and 'dwelt among us' and used some part of time ; and, in a way, He took time back with Him into eternity. 'Thy *years* shall not fail.'

Life is part of time,

And therefore of eternity. Collect talks of 'mortal life' and 'life immortal.' It is only through Christ that this is so. He came in 'great humility' into this 'mortal life.' When He comes back a glorious majesty, He will change it into 'life immortal.'

'Now' is a part of life.

Therefore it is a part of time, therefore of eternity. The word 'Jehovah' means the 'I am,' not the One Who was or will be, but the One Who always *is*. His existence is an eternal *Now*, ours a very fleeting *now*. Think how we ought to value the present, how carefully we ought to use it. What endless importance it has ! Life is ours because we are children of earthly parents. Eternity is ours because children of God.

METHOD.

Cf. The farthest thing off is often a church spire, and in many parts of our coast the first thing that sailors see is again a church spire.

Ask, When did eternity begin ? When will it end ? Then ask, When did time begin and end ? Get the answer when God made it and when God ends it.

Cf. You can measure the water you take out of the sea, however much it is ; but you can never measure the water in the sea.

Read Heb. i. 10-12.

Let children find in Advent collect the two words, or epithets applied to life.

Remind class of any children who have died in their school-days ; how short time was to them, but it was a piece cut out of eternity, and all that eternity of which they were then made partakers.

(The word *time* probably means a piece cut out.)

Recapitulate shortly backwards, using blackboard.

BLACKBOARD SKETCH.

Now is part of Life.

Life is part of Time.

Time is part of Eternity.

Eternity belongs to God.

Therefore Time, and Life, and Now belong
to God.

Time is ours because sons of earthly parents.

Eternity God.

Advent's first lesson is to teach how holy Time is.

ADVENT SUNDAY

The *collect* was composed in 1549: the first part of it is taken from the Epistle, 'Let us therefore cast off the works of darkness, and let us put on the armour of light.' The second part is from a post-communion Advent prayer in the sacramentary of Gelasius, which also appears in the sacramentary of Gregory in an altered form: 'That they who are rejoicing at the Advent of thy Only-begotten Son according to the flesh, in his second Advent, when he shall come in his majesty, may receive the reward of eternal life.'

The collect in the Sarum Missal was, 'Excita, quæsumus, Domine, potentiam tuam, et veni: ut ab imminentibus peccatorum nostrorum periculis te mereamur protegente eripi, te liberante salvari. Qui vivis,' etc.—('Raise up, we pray thee, O Lord, thy power, and come, that by thy protection we may be delivered from the dangers that threaten us because of our sins, and by thy deliverance may be saved.')

Why did the compilers of the 1549 Prayer Book discard this collect for the present form? There is nothing they could object to in the prayer; they also discarded the second collect, and the last revision discarded the third.

It was evidently thought that the ancient collects were

somewhat meagre and nerveless, and that they had not enough in them. It was also wished to make more clear and pointed reference to the two Advents of our Lord (cf. the third collect); that was the more modern feeling about the season itself. The change also gives us an insight into the general spirit of the alterations intended to be made in the services of the Church of England. There is pointed reference to Holy Scripture, as in the second and third collects, which was wanting in the earlier prayers. It was one of the objects of the English Prayer Book to bring the Bible into more constant use in public worship. At the same time, by going back in the latter part of the Advent Sunday collect to a prayer probably even more ancient than that in the Sarum Missal, the revisers showed that they had no intention of depreciating what was ancient. The change illustrates two characteristics of the spirit of the compilers of our Prayer Book: 1. their desire for more constant use of the Bible; 2. their reverence for the primitive Church.

One change in the collect must be remembered, viz. that it is not now addressed to our Lord. The first cry of the Church might well have been addressed to Him as it was (Acts i. 24, 25) in the first recorded prayer of the Church, especially when it is His Advent that we have in mind.

A characteristic thought, both of the Old and of the New, should be borne in mind. The royalty of Christ is the first note struck in the Church. (His *might* in the Sarum collect.) The kingly office of Jesus of Nazareth begins the year, as in the Advent message 'the kingdom of heaven is at hand.' We shall see Him wounded, even in His baby years, tempted, hungry, suffering, dying, buried, but we shall not understand all this unless we remember His royalty through it all; we shall leave Him at last exalted to His Throne in heaven, and His kingdom 'shall have no end.'

The *epistle* is longer than it was in the Sarum Missal, where it began at verse 11, 'And that knowing the time,' and ended abruptly, 'but put ye on the Lord Jesus Christ.' The message of the epistle is evident enough, and is quoted in the collect—it is to awake and be prepared for the coming of the Lord,

The gospel tells of His triumphal entry into Jerusalem, not His first nor last coming, but His *kingly* entry. In the Sarum Missal it ended at the words, 'Blessed is he that cometh in the name of the Lord.'

Some modern Prayer Books wrongly omit 'the' before 'dead': it is found in 1549, and is still inserted in the American Prayer Book.

Suggested Lesson for Advent Sunday

1. Explain carefully meaning of *Advent*.
2. Dwell on coming in 'great humility' and 'glorious majesty.'
3. The Epistle shows us how to be ready.
4. The Gospel shows how He will come 'meek' and yet the King.
5. We begin with thoughts of prayer, we end with thoughts of praise.

THE SECOND SUNDAY IN ADVENT

The *collect* was composed in 1549 instead of a very short one previously used. It is a significant prayer for the time: the whole English Bible had only been in print for about a quarter of a century. The Great Bible was only ten years old. The Injunctions of September 1538 ordered a Great Bible to be set up in the churches, but during the reign of Henry VIII. the reading of the Bible by the people had been jealously watched and restrained. Tyndale's and Coverdale's Bibles were forbidden. The collect is the outcome of the thankfulness to God that was felt by the Church for the translation of the Bible into English and for permission to read it. It is a thoroughly English prayer.

Blessed Lord. No other collect has this invocation, but it is used in other prayers, as in the Visitation of the Sick. It means 'that God is blessed by all creation as being the fountain of all goodness, wisdom, and power: that all His creatures, as it is said in the hundredth psalm, "speak good of His Name"' (Goulburn on this collect). Cf. note, *Benedictus* i. (p. 68).

Hear them. The word *hear* is put first because, when the collect was written, many could hear but few read.

Mark=notice, attend to.

Digest: because of the spiritual nourishment that comes from the Word of God. 'Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God.' Cf. 'O how sweet are thy words unto my throat, yea sweeter than honey unto my mouth' (Ps. cxix. 103). Our Lord is the Bread of Life, and though this refers of course in the first

instance to the Holy Eucharist, yet there is other feeding on His word. Some Prayer Books, including the American, leave out the comma after 'patience,' thereby expressing more correctly the original, Rom. xv. 4.

[The Epistle and Gospel are the same as the Sarum Missal.]

THE THIRD SUNDAY IN ADVENT

The *collect* is one of the three composed by John Cosin, Bishop of Durham, after the Savoy Conference, which met in the summer of 1661. The other two collects then composed are Epiphany vi. and Easter Even. The fact that this Sunday always comes before the Advent ordination no doubt suggested the excellent idea of praying for the clergy: the epistle and gospel, which are the same as in the Sarum Missal, also fitted in well with the subject, and they have been worked into the collect. Till 1662 the following translation of the old collect had been used, 'Lord, we beseech thee, geue eare to our prayers, and by thy gracious visitacion lighten the darkenes of our hearte, by our Lorde Jesus Christe.'

Also, this collect is one of three addressed to the Second Person of the Holy Trinity (the others being S. Stephen and Lent i.).

Ministers: the word used by S. Paul and quoted in the collect means literally a rower in a boat. The boat that the Apostles had in mind was the 'Ark of Christ's Church,' and the Captain whose commands these rowers obey is the Lord Jesus.

Stewards are those who manage the household; here the household of faith.

Lesson on Advent iii.

Introduce by drawing attention to the fact that this is Ember week [cf. p. 115]. Therefore the Ember collect will be used, which was written by the same person who wrote the collect of to-day—Bishop Cosin.

MATTER.

METHOD.

1. God has always had ministers.

In the Church of Israel there was a high priest like our bishop, priests like our priests, Levites like our deacons. These three orders have always been maintained. They must be ordained, because they are not doing their own work, but Christ's: in ordination He sends

Lev. viii. 1, 2; Num. iii. 5.

Let children read first words of the preface to the Ordination services.

Write and explain 'ordained' = set apart for a sacred office by laying on of hands. Cf. Acts xiv. 23.

LESSON ON ADVENT III.—*continued.*

MATTER.

them. We read of Him calling His disciples very solemnly, and after that of His breathing on them to give them His Spirit. After that He sent the Holy Ghost upon them at Pentecost, and ever since Ordination has been observed. Even in the Apostles' time the word *bishop* was adopted from the O. T., and by the beginning of the second century was used instead of *Apostle*, which was limited to those who in one way or another had been sent out by Christ Himself. Our Church holds the doctrine of *Apostolical Succession*, which means that it believes that our present clergy can trace their spiritual genealogy up to the time of Apostles in an unbroken line as certainly as any natural genealogy.

2. What are ministers?

There are two words in the Greek Testament used of the clergy which are in our Bible translated *ministers*. (The Revised Version has not noticed the difference.) One word (*διάκονοι*) is that from which our word 'deacon' is derived: it means *servant*. The other word (*ἱερεῖς*) means *rowers* in a boat under a captain. That word S. Paul uses in the Epistle to-day (1 Cor. iv. 1), and his friend S. Luke used the same (i. 2). The Church is often likened to a boat. Our Lord twice worked the miracle of the Draught of Fishes, at the beginning of His ministry to teach His ministers or boatmen about the beginning of the sailing of that Ship. The second time was His last miracle of all, to teach about the end of that sailing,—when, all the storms over, and the fish all safe, none of them lost, none of them bad this time, the ship draws nigh to the shore of eternity, where her Master stands to greet

METHOD.

S. John xx. 22.

Write on blackboard the words *disciples* (learners) and *apostles* (those sent out), and explain the difference.

1 S. Tim. iii. 1.

Write *Apostolical Succession* on blackboard and explain: the teacher would do well to read Bishop Wordsworth's *Theophilus Anglicanus*, p. 187.

1 Cor. iii. 5; 2 Cor. iii. 6; vi. 4; xi. 15, 23.

(An early title that the popes are very fond of is 'servant of the servants of God.')

Get from children if possible 'Ark of Christ's Church' in Baptismal service; if not known let them read it.

Cf. *nave*, i.e. ship, of a church.

S. Luke v. 1-11; S. John xxi. 1-11.

(These two miracles should always be taught together, their connection is obvious.)

LESSON ON ADVENT III.—*continued.*

MATTER.

her brave crew. For He is not now in the Ship, as He was at the first sailing.

METHOD.

3. Why we pray for them.

1. Christ prayed for them repeatedly. It is a good thing that this collect is said to Him, not as usual to the Father: for they are peculiarly His ministers.

2. The Apostles asked to be prayed for. Their successors will not be able to do their work unless we pray for them, for that will show that we are not in a right state to be helped by them.

3. If we pray for them we shall not think or speak of them unkindly and profanely, as the world does.

1 Thess. v. 25; Heb. xiii. 18; Eph. vi. 18, 19.

Speak of the profanity of mocking at clergymen in plays, etc. It is well known that one of the most eminent men in England insisted on a play which made fun of the sacred office being altered.

BLACKBOARD SKETCH.

1. God has always had ministers.

The chain has never been broken.

2. Ministers are servants.

And rowers, or boatmen in the Ship of the Church.

3. We pray for them because our Lord did.

Because the Apostles asked for our prayers.

Because this will teach us to treat them properly.

THE FOURTH SUNDAY IN ADVENT

This *collect* has suffered many changes. It first appears in the Gelasian sacramentary, where it is addressed to God the Father. In the Sarum Missal it is somewhat enlarged and is addressed to God the Son. In 1549 it was further added to, and addressed again to the First Person. In 1662 the additions 'O,' 'in running the race that is set before us,' 'help and' were made. There was an object in adding the allusion to the race that is set before us, because the word *præpediunt*, translated 'let and hindered,' literally means hindered by having one's feet entangled. This is a good instance of the power of the Latin language, that one word suggests all that is expressed in the words, 'we are sore let and hindered in running the race that is set before us.'

Raise up, we pray thee, thy power and come is really a quotation from the Vulgate (*i.e.* the Latin Bible) version of Ps. lxxx. 2. No psalm could be more fitly quoted on the Sunday before Christmas, for that psalm is a prayer for the deliverance of the northern tribes, probably by a psalmist of the south: a prayer that was answered by the Incarnation, to those who accepted that truth.

The *epistle* and *gospel* have not been altered: they express the hurry of the last moment before the king arrives, when all are on the tiptoe of expectation; and those who are 'hindered' and cannot go to meet the king are hindered by sins and evil habits which begin in youth and keep them back. [Children will remember the lame boy in the 'Pied Piper.']

From December 16th to 23rd the seven antiphons called the seven 'O's' were sung. Cf. Kalendar, December 16th.

CHRISTMAS DAY

For the first three centuries the Eastern Church celebrated the Nativity of our Lord with the Epiphany on January 6th: the West, however, very early observed December 25th, which date was fixed by Hippolytus of Rome about A.D. 235 (cf. Bishop Wordsworth's *Ministry of Grace*, pp. 392-403). We are also told that careful inquiry was made with regard to the date, and that Jewish archives taken by Titus to Rome were examined. Between A.D. 390 and 430 the Eastern Church followed the Roman observance. The exact date of our Lord's birth, though considered uncertain by the early Church, was carefully calculated. December 25th fell in the great holiday time of the Roman world, which was observed with much licence. Christmas Day was a great means of counteracting ungodly pagan riot, and protecting the Christians from abominations.

In our first Prayer Book the day is simply called 'Christmas Day,' i.e. Christ's feast; cf. Lammas, Candlemas, Michaelmas. (Children, unless pains are taken to instruct them, naturally think that the name means 'birth of Christ.') The French name *Noël* is from the Latin *Natale*. The Old English and Anglo-Saxon name *Yule*, by which the feast is still called among Scandinavian peoples, is connected with the joyous shouts of pagan feasts.

The *collect* was composed in 1549, when it was the collect for the second celebration. The first was the ancient Christmas Eve collect, and its loss is to be regretted. The American Church retains it with its epistle and gospel for a second celebration: it was 'God, whiche makest us glad with the yerely remembrance of the birth of thy onely sonne Jesus Christ; graunt that as we ioyfully receiue him for our redemer, so we may with sure confidence beholde hym, when he shall come to be our iudge, who liueth and reigneth,' etc. Our present collect draws an analogy between the birth of the Son of God as the Son of a pure Virgin and our own new birth in baptism, and adoption therein as the sons of God. It is strikingly like the

beginning of the Catechism: *e.g.* compare 'may daily be renewed,' etc., with 'and I pray unto God to give me his grace,' etc. The statement, too, at the beginning of the collect should be compared with the second of the XXXIX Articles.

Till 1662, instead of the words 'as at this time,' the words 'this day' were adopted from the Scotch Prayer Book of 1637: the correction was made because the collect is used throughout the week.

It should be noticed that the *epistle* and *gospel* are the strongest expositions of our Lord's divinity to be found in the Bible, and the last verse connects all this wonderful manifestation of the Godhead with humanity: 'and the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.' No words could better sum up the doctrine of Christmas.

The *proper lessons* from the Old Testament are Messianic prophecies; from the New Testament S. Luke's account of the Nativity and S. Paul's practical summary connecting our own new birth with the manifestation of the kindness and love of God our Saviour.

The *proper psalms* are the same as in our first Prayer Book.

Ps. xix. This psalm of our Lord's great ancestor has always been a favourite in the Church for festivals. It is not unlikely that the first verse seemed to fit in with the angel's song and the star of Magi. Dr. Perowne ('Book of Psalms') says that the psalm sings of two 'imperfect and partial revelations of God, His Revelation in Nature and His Revelation in His written word,' which lead up to the greatest revelation of all in the Incarnation.

Ps. xlv. is quoted also in the epistle of the day as referring to Christ. Dr. Liddon (*Bampton Lectures*, ii.) shows that the words 'Thy throne, O God, is for ever and ever' cannot 'be adapted without exegetical violence to the circumstances of Solomon or any other king of ancient Israel.' Many commentators, however, have explained the psalm as referring primarily to some royal wedding. It is difficult otherwise to explain the

words 'the daughter of Tyre shall be there with a gift,' unless we understand 'the daughter of Tyre' to represent the Gentile world. The psalm not only refers to the Incarnation, but more especially to the everlasting union 'betwixt Christ and his Church.'

Ps. lxxv. is supposed to have been written on the return from the Captivity : it is not surprising that the happy prophecy of the concluding verses has from time immemorial appropriated this psalm to Christmas Day.

The *evening psalms* : *lxxxix.* is a celebration of the Nativity and the establishment of an everlasting covenant.

Ps. cx. is quoted both by our Lord and His Apostles as Messianic, and its appropriateness for Christmas is manifest.

Ps. cxxvii. does not at first sight seem very appropriate for Christmas : but no doubt the reason for its choice is verse 6, 'Lo, we heard of the same at Ephrata,' Ephrata being another name of Bethlehem.

SAINT STEPHEN'S DAY

The three days which follow Christmas Day illustrate the three kinds of martyrdom by which the Saviour is glorified : S. Stephen was a martyr both in will and in deed ; S. John, who died a natural death, was a martyr in will but not in deed ; the Holy Innocents were martyrs in deed but not in will. This harmony is all the more beautiful because it was not arranged, the date of the institution of the three festivals being different : it is as though the Holy Spirit led the Church to adopt this order.

A festival commemorating the martyrdom of S. Stephen on December 26th is the first recorded saint's day ; we have evidence of it about A.D. 375. Later legend tells us that early in December 415 a priest of a village some twenty miles from Jerusalem saw in a vision the aged Gamaliel, who revealed to him where he and Nicodemus had hidden the remains of the first martyr ; on the 26th of the same month those remains

were translated to Jerusalem with much ceremony. It will be remembered that 'devout men carried Stephen to his burial' (Acts viii. 2); these 'devout men' need not necessarily have been Christians.' We know nothing more about this saint than what we read in the Acts. It is very fitting that the celebration of the death of the first martyr should follow our Lord's birthday, because the days of the martyrs' deaths were looked upon by the Church in early times as their true birthdays into the new life. Moreover, the martyr so resembled our Lord in his last utterances, 'Lord Jesus, receive my spirit,' and 'Lord, lay not this sin to their charge,' that he well deserves the honour accorded to him.

The *collect* has been considerably altered at different times : it is found as early as the sacramentary of Gregory, where it might be literally translated : 'Grant us, Lord, we beseech thee, to imitate what we worship, that we may learn to love even our enemies, for we are celebrating the birthday of him who knew how to pray even for his persecutors to our Lord Jesus Christ, thy Son, who with thee liveth and reigneth.' In the first Prayer Book it ran : 'Graunte us, O Lorde, to learne to loue owre enemies, by the example of thy marter sainte Stephin, who prayed to thee for his persecutors; whiche liuest and reignest,' etc.

It will be seen that our first Prayer Book addressed the collect to the Second Person : nothing could be more appropriate on the day of him who died with such a prayer upon his lips.

As it now stands the collect is very different from what it was at first : the additions made in 1662 almost transformed it. These alterations were not merely to make the collect longer, they well illustrate the value of historical knowledge of the Prayer Book, for they express the cry of the Church after a lengthened period of persecution ; hence the reference to 'our sufferings here upon earth' and 'all those who suffer for thee.' These were very real words to many who used the collect for the first time : and the patience for which they prayed was very much needed,

In the Sarum Missal Acts vi. 8-10 was also read for the epistle as well as the present verses from Acts vii. : the gospel is the same.

S. JOHN THE EVANGELIST'S DAY

There is evidence of December 27 being observed before 379 as a festival of S. John, together with his brother S. James.

The *collect* is first found in the sacramentary of Gregory, but the last part of it was altered in 1662 in order to introduce the word 'light' a third time, before the words 'everlasting life.' The idea of the *collect* is taken from the expression in the epistle 'God is light.' It is a very suitable subject for S. John's day, for the Evangelist makes repeated mention of light in his gospel. S. John is the only saint who has furnished both his own epistle and gospel. In the old offices the gospel was the same, but the epistle was from the Apocrypha.

S. John, generally considered to have been the youngest of the twelve, was the younger son of Zebedee, a well-to-do fisherman of Bethsaida, and Salome, sister of the Blessed Virgin; therefore S. John was our Lord's cousin (S. John xix. 25 compared with S. Mark xv. 40). He had been an early disciple of his relative the Baptist, of the same name, and had been one of the first two disciples whom our Lord had called. Our Lord's affection for him is very marked: not only was he one of the three most honoured of the twelve, but he was the most loved of those three, receiving indeed the highest honour that our Lord could give on earth, the guardianship of the Virgin Mary. We do not hear much of him in the Acts: he was with S. Peter at the healing of the lame man (Acts iii. 1), and went with the same Apostle to confirm in Samaria (viii. 14), after which he disappears from the historical portion of the New Testament, though he was without doubt present at the Council of Jerusalem (Acts xv. 6), and is mentioned by S. Paul as one of the 'pillars' of the Church (Gal. ii. 9). It may seem strange that we hear so little of one who had been so active while our Lord was upon earth, but the reason evidently was

that he had his special work of protecting the Blessed Virgin, for the proper performance of which, privacy would be necessary: the years that our Lord Himself gave to His mother remain unrecorded. The martyrdom of his brother (Acts xii. 2) must have been a great grief to his affectionate heart.

At what time he left Jerusalem and became Bishop of Ephesus we do not know, but it was probably after the death of the Virgin (though some have, without any authority, conjectured that she accompanied him to Ephesus), and after S. Paul's last visit to that city. Whilst bishop of that see, on the occasion of some persecution in the reign of Domitian, he was condemned to the mines of Patmos, whence he wrote the Revelation. On the death of that tyrant he returned to Ephesus, where he spent peacefully the long twilight of a life that outlived all his contemporaries. It was probably at the very end of the first century that, at the request of the Church, and after prayer and fasting, he wrote his gospel, so different in style and character from the Apocalypse, which he wrote in younger days, and which shows why our Lord called him a 'son of thunder.' Many traditions gathered round him (see Miss Yonge's *Pupils of S. John*), amongst which the most natural was the belief that he had not died, from a misunderstanding of S. John xxi. 22, and that the tomb in which he calmly laid himself to die was found empty. Another legend describes him as sleeping and breathing in his tomb.

S. John is appropriately represented by the eagle, because he soared the nearest to the sun: none had so keen an insight as he into the things that are and will be, none was more Christ-like in character than the disciple whom Jesus loved.

THE INNOCENTS' DAY

The observance of this festival on December 28 probably dates from the fifth century. The holy innocents are often spoken of as martyrs in early writings. This is somewhat remarkable, as we find no reference in the Bible to the massacre except the

account of it in the first gospel. Indeed, except in the gospels, we do not find as much mention of children as we might expect ; but what is really remarkable is not the paucity of allusion to children in the portions of the Bible after the gospels, but the frequent reference to them in our Lord's words and acts, altogether beyond the attitude of the time towards children. It is an instance of His divine love showing itself in a manner at the time far above the comprehension even of His disciples, who, as we know, thought that He would not wish to be troubled by the baby importunity of the little ones.

The *collect* has always been used, though it was re-translated in 1662 and improved by incorporating in it from the ancient introit the words, 'Who out of the mouths of babes and sucklings hast ordained strength,' words which probably were intended to refer to the innocents themselves, though Dean Goulburn thinks it 'much easier and better to understand them of the infant Saviour.'

There is one terse expression in the original collect which was preserved in 1549, but discarded in 1662 : 'Almighty God, whose praise this day the young innocents thy witnesses hath confessed, and showed forth, *not in speaking, but in dying.*' These words pithily condense the whole lesson of the day, and are worth preserving.

Mortify : this word means gradually put to death, as it also means in the Baptismal service : 'continually *mortifying* all our evil and corrupt affections' (Address to Sponsors).

And kill : not in the original, but in the translation of 1549.

Lives. Notice the antithesis : the innocents *glorified* God by their *deaths* ; we pray that we may glorify Him by our *lives*. The collect recalls to our minds how our Lord put a child in the midst of His disciples and bade them learn from him.

It is well to use this collect in the school prayers whenever a young scholar has died.

The *epistle* and *gospel* are the same that have always been used : the former was chosen because of its mention of 'the first fruits unto God, and to the Lamb.'

THE SUNDAY AFTER CHRISTMAS DAY

The Christmas Day collect is used, though the epistle and gospel are different. The former was chosen in 1549; the latter is the Sarum gospel for the sixth day after Christmas.

THE CIRCUMCISION OF CHRIST

It naturally follows, as a matter of course, that this event must be celebrated on the eighth day after Christmas, and we find that from the fourth century this day has been observed as the octave of Christmas; not till the middle of the sixth century was it observed under the title of the Circumcision. The Church was met by a great difficulty: January 1 was the kalends of January, the most abominable of heathen days of riot of the ancient world, when the *Saturnalia* was kept. To observe a Christian festival on that day was manifestly dangerous. A certain Almachius, indeed, suffered martyrdom for bidding his people abstain from the polluted rites of that day. At first, therefore, the day was observed as a fast instead of a feast.

The Church has always begun her year on a different day from the civil year: this divergence is of divine institution, for in Exodus God ordained that the sacred year was to commence at the Passover, whilst the civil year probably followed the older custom of commencing in the autumn. Both the Church and the world have altered their dates of the beginning of the year. Originally the Church's year followed the Jewish custom and began at Easter, but the difficulty of commencing on a movable feast was great; it was possible, for instance, for a year to have two 30ths of March and for another to have none at all, so from the sixth century the beginning of the ecclesiastical year was observed at Advent.

The names of the four last months of the year remind us that the world's year used to begin in March. Until the middle

of the eighteenth century March 25 was observed as New Year's Day. The modern adoption of January 1st at the reformation of the Kalendar has to some extent brought back the old difficulty of a sacred and civil feast falling on the same day. The world thinks more of New Year's Day than of the lessons of the Circumcision.

The *collect* bears some slight resemblance to an ancient Christmas collect, but it probably was composed independently in 1549.

There have been two alterations made in it. The word 'Spirit' in the book of 1549, though in many copies without the capital S, referred to the Holy Spirit, for the words were 'the true circumcision of *thy* Spirit.' This was altered in 1552 to 'of the spirit.' The capital has been put in by the printers without authority: the words are an evident reference to Rom. ii. 29: 'circumcision is that of the heart, in the spirit, and not in the letter' where 'spirit' refers to the 'inner life which man lives under the influence of the Divine Spirit' (*Speaker's Commentary*, Alford, etc. etc.). The word 'we' has also been inserted by the printers at the end of the collect: 'which pronoun,' says Dean Goulburn, 'if it does not hurt the sense, certainly does not help it.'

In this collect we pray that as for our sake our Lord suffered circumcision, becoming thereby 'obedient to the law for man,' so our corrupt nature may be made subject to the law of God.

In 1549 there was no direction as to the interval between the Circumcision and the Epiphany: a rubric was inserted in 1552 directing the repetition of the collect, etc., 'if there be a Sunday between the Epiphany and the Circumcision,' which seems to infer that daily celebration was not at that time contemplated. The Scotch office of 1637 provided for such daily celebration, as does our present rubric (1662).

THE EPIPHANY

The word *Epiphany* is Greek, and means *manifestation*: the observance too of the festival is Greek (so also the Nativity has a Latin name, because the origin of that feast is Western). The day was observed in the Eastern Church from very early times: its observance can be traced to the end of the second century, and was, no doubt, much earlier. The East, for the first three centuries, commemorated not only the manifestation, but the birth of our Lord on January 6. The separation of the two feasts is Western (cf. notes on Christmas), where the two have always been separated. Many names have been given to this day—Theophany (*i.e.* manifestation of God), Lights, Three-kings Day, Twelfth Day—as the conclusion of the Christmas festival.

There are three distinct manifestations observed: 1. The manifestation to the Magi read in the gospel. 2. The manifestation of the Holy Trinity at our Lord's baptism (which has always been connected with the festival), read for the second lesson. 3. The manifestation of our Lord's divinity at His first miracle in Cana of Galilee, read as the second evening lesson, and for the gospel of the second Sunday after Epiphany.

It is an old tradition that the Magi were three in number, and the supposition is reasonable from their three gifts; and that they were kings (from Ps. lxxii. 10 and Isa. lx. 3): 'The Gentiles shall come to thy light, and kings to the brightness of thy rising.' Teachers should be careful to correct the common mistake that the Magi followed the star from the East. They saw the star in the East, and knew from the prophecy of Balaam (Num. xxiv. 17), and from other divine guidance, that the new king would be born in the land of Canaan; therefore they took the well-known highroad to Jerusalem, the capital, and visited the palace of King Herod, naturally expecting to find Him Whom they sought there. Herod's 'chief priests and scribes' found out from Micah v. 2

that the King was to be born in Bethlehem. It was not till the wise men had got this information from Herod, and had left his palace, that they again saw the star, which led them, for the first time, to 'where the young child was.' God would never have led them to Herod. Tradition has given to the Magi the names of Gaspar, Melchior, and Balthazar. Our Lord was then in 'the house' (S. Matt. ii. 11), not in the stable.

The *collect* is a translation of that in the Sarum Missal and the sacramentary of Gregory. There is an alteration in the translation, the object of which it is difficult to see. The original is, 'Mercifully grant that we, which know thee now by faith, may be led onwards till we come to gaze upon thy majesty by sight.' The Magi were so led; the allusion is not kept up in the translation, 'may after this life have the fruition of thy glorious Godhead.' It has been pointed out by Dean Goulburn that the word in the original, 'till we come to *contemplate*,' is a word used of gazing at the stars: 'The preliminary action of the augur, when taking the omens, was to mark out with his wand a particular portion of the sky in which the omens were to be expected. Hence the original meaning of the word *contemplate* is to study the firmament as astrologers or astronomers do.'

The collect, epistle, and gospel, as well as the first lessons at Morning and Evening Prayer, all treat of the manifestation to the Gentiles. It is necessary, however, to remember the other aspects of the festival brought out in the second lessons, which are sometimes neglected in teaching about this feast.

Lesson on the Epiphany

INTRODUCTION.—News is not of any use unless it is known. Hence God made known the truth of the Incarnation in many ways. The Virgin and Joseph knew, so did Elisabeth and Zacharias, the shepherds, the wise men, and even Herod knew. We especially think at this time of

MATTER.

1. The manifestation to the Gentiles.

Because we are Gentiles this is very important to us, more than it is to the Jews. It was in the night that the shepherds saw the angels, and the Magi saw the star. That Light has never set. 'I am the Light of the world.' God's servants love the Light, Satan's love darkness, hence Herod tried to quench the Light. S. Paul brought that Light into Europe. S. Augustine carried it into England: missionaries are bearing it into all parts of the earth.

2. The manifestation of the Holy Trinity.

We worship not one Person only, but three; hence as soon as our Lord began His work the Holy Trinity was manifested. The Father bore witness that Jesus was His Son. Also that the work of the Son was His work as well. It was not merely a voice praising the Son, but it testified that all the Son should do would be not only what the Father approved, but what the Father 'gave him to do' (S. John xvii. 4). The Holy Ghost did not descend and go away again, but 'remained on him' (S. John i. 33).

3. The manifestation of Christ's Divinity.

Miracles alone do not prove divinity, for men have often had power to work them, and our Lord often refused to work them as proofs. But the words of the Virgin prove His divinity: He had

METHOD.

Describe the journey of Magi from Handbook on S. Matthew, pp. 10, 11. Correct in children's minds the idea that the star was followed from the East.

Let children describe the baptism. Show its importance as being the anointing of our Lord to His threefold office: it resembles more our confirmation than baptism.

Cf. When the Holy Ghost came upon the Apostles He did not go back again to heaven, but is here still working (S. John xiv. 16).

Describe first miracle.

Show from S. John ii. 11 what it was a manifestation of.

Contrast this saying with what she said in the Temple (S. Luke ii. 48).

LESSON ON THE EPIPHANY—*continued.*

MATTER.

never worked a miracle ('This beginning'), yet His Mother knew He could work them. How could she know it except from the knowledge that He was the Son of God? That fact was of course better known to her than it could be to anybody else. 'Whatsoever he saith unto you, do it.' She would not have said this had He been an ordinary man, for He had never worked a miracle at all.

METHOD.

4. The manifestation of Love.

Just as news is useless unless known, so knowledge is useless unless used. It is not much use knowing all about these various manifestations only with our minds, but to know these truths in our hearts is 'eternal life.' The more we know of God, the more we know how great is His love for us. All epiphanies lead to the manifestation that *God is Love*, which was made known at the Incarnation, but was never known before.

Show how each of these manifestations reveals God's Love.

Cf. S. John xvii. 3 and collect for peace in Morning Prayer.

BLACKBOARD SKETCH.

Epiphany = showing forth.

1. Showing to the Gentiles: because we are Gentiles.
2. The manifestation of the Holy Trinity.
3. The manifestation of Divinity.

All three lead up to the manifestation

God is Love.

FIRST SUNDAY AFTER EPIPHANY

[The collect, epistle, and gospel are all from the Sarum Missal.] The *collect* was difficult to translate into suitable English: in the original the word translated 'prayers' (*vota*) is much stronger and means *earnest longings*, prayers really from the heart, which alone we can ask God to receive. The words 'and know' are not in the original.

The *collect* is very suitable: it prays that the knowledge which we have through the Epiphany may lead to good actions, such as are dwelt upon in the epistle.

The *gospel* (our Lord's visit to the Temple when twelve years old) is chosen because it is His first assertion of His divinity. The teacher should correct the idea that our Lord was 'preaching' in the Temple, gathered probably from pictures, which often misrepresent this remarkable incident of the boyhood. Tissot's picture, however, of the finding in the Temple is a lesson in itself.

SECOND SUNDAY AFTER EPIPHANY

[Collect, epistle, and gospel are again from the Sarum Missal.] The latter is the manifestation of our Lord's divinity in the first miracle at Cana of Galilee (which is also the second lesson at evensong on the Epiphany).

There is a manifest connection between the three:—

In the *collect*, God the governor of all things.

In the *epistle*, His work shown in the lives of His servants.

In the *gospel*, His work manifested by the divine power of the Son.

Again, the collect is addressed to the Father, the epistle describes the work of the Holy Spirit, the gospel is about the beginning of the miracles of the Son.

The collect has been somewhat altered in the translation: in

the original it is, 'Who at the same time dost control heavenly and earthly things' (*coelestia simul et terrena moderaris*). *Govern*, as it is translated in our collect, is not the usual word, but is one that originally means to *measure*, or *set bounds to*. The usual word *govern* is from a word with the meaning of steering a ship (cf. S. James iii. 4), which meaning is not suitable here because reference is made to the power of the Almighty in *heaven* as well as on earth. S. Paul tells us that it is God's purpose that 'at the name of Jesus every knee should bow, of things in *heaven*, and things in earth [cf. words of collect, 'all things in heaven and earth'], and things under the earth' (Phil. ii. 10). We pray Him who rules the heaven as well as the earth to grant His peace '*to our times*,' as it is in the Latin, or 'all the days of our life,' as it is in English.

THIRD SUNDAY AFTER EPIPHANY

[Collect, epistle, and gospel again as in the Sarum Missal.] In the former we pray God to stretch forth His right *hand* to defend us; in the gospel we read how our Lord stretched forth His hand to heal the leper. The ancient 'offertory' of the day was, 'The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass.' In the epistle we read of the good works that our hands can do.

The meaning of the Latin collect is, 'Almighty, everlasting God, mercifully look upon our infirmity and stretch forth the right hand of thy majesty to protect us.'

It will be noticed that the compilers added the words 'in all our dangers and necessities.' The addition is one of the marks (so frequent in the Prayer Book) of the thought and feeling of the time. Great indeed were the 'dangers and necessities' when these words were added.

FOURTH SUNDAY AFTER EPIPHANY

Collect and gospel follow the old arrangement; the epistle has been altered: it was originally Rom. xiii. 8-10, part of that for the first Sunday in Advent, for which reason it was discarded. Our Lord is manifested to us as the protector in danger. The collect speaks of 'many and great dangers,' the gospel tells of the storm when Christ was asleep, and of the healing of the demoniacs. (This latter part was added in 1549; before that time the stilling of the tempest alone was read. It is probable that the account of the demoniacs seemed very applicable to the events of the time when the reformers inserted it, they must have had some reason for doing so.)

The collect in 1549 exactly followed the old Latin collect: it was, 'God, who knowest us to be set in the midst of so many and great dangers, that for man's frailness we cannot always stand uprightly: Grant to us the health of body and soul, that all those things which we suffer for sin, by thy help we may well pass and overcome, through Christ our Lord.' The latter part was altered in 1662 to 'Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations.' The alteration is certainly an improvement.

FIFTH SUNDAY AFTER EPIPHANY

[Collect, epistle, and gospel are as in the ancient service-books.] They have no special reference to Epiphany: they seem indeed to have more to do with Advent, and, as they were often used to make up the Sundays after Trinity, it is probable that this was the reason of their selection. The fact, too, that the collect in the original begins with exactly the same words as that for the twenty-second after Trinity, though translated differently, gives additional probability to this suggestion. Also, the epistle continues the course from S. Paul's epistles from the twenty-fourth Sunday after Trinity, which indeed it might follow if there were more than twenty-five Sundays after Trinity.

The collect and gospel are about the Church : in the former we appeal for that 'heavenly grace' which is the sole protection of the Church. In the latter we read one of the parables of the Church, that of the tares. In the epistle we are taught how those who are in the Church ought to treat each other.

The difference in the translation between this collect and that for Trinity xxii. shows that the translators did not intend to follow absolutely the words of the original ; in the original they begin with the same words. It will be noticed that in both they have inserted the word 'Church.'

Original Latin in both collects :

Familiam tuam, quæsumus Domine, continuâ pietate custodi.

EPIPHANY V.

O Lord, we beseech thee to keep thy Church and household continually in thy true religion ;

TRINITY XXII.

Lord, we beseech thee to keep thy household the Church in continual godliness ;

The prominent idea is that the Church is God's family. As a family is protected by the father, so we pray that the Church may be 'walled round' by God's protection. Dean Goulburn translates the passage 'keep with thy fatherly goodness. *Pietas* does not here mean, as it often does elsewhere, the sentiment of God's people towards Him (had this been meant, the preposition "in" would have made its appearance in the original), but *His* sentiment towards *them*—that fatherly compassion, love, longing, and yearning which moved Him to send His Son into the world.'

SIXTH SUNDAY AFTER EPIPHANY

[Collect, epistle, and gospel date from 1662]: between 1549 and that date, when there was a sixth Sunday after Epiphany, the collect, epistle, and gospel of the fifth were repeated. Before 1549 there was a different arrangement: on the Sunday that fell within the octave of Epiphany the collect of the Epiphany was repeated ; and the Sundays were reckoned from the octave, so that our sixth Sunday after Epiphany was then the fifth Sunday after the octave of the Epiphany.

The arrangement for this Sunday is therefore very interesting, as it was made by our own branch of the Church. The collect is worthy of its place in the Prayer Book : it was evidently made by Bishop Cosin of Durham, to whom we owe the first ember collect.

The arrangement is very symmetrical : as on the previous Sunday the idea is more that of Advent than of Epiphany, the collect is of course often used before the former season, and yet the word 'manifested' makes it equally suitable for Epiphany, especially too for the last Sunday, as it speaks of the time when 'he shall appear again.' In this respect it should be compared with the collect for Advent Sunday.

ADVENT I.

Came to visit us in great humility.
He shall come again in his glorious
majesty.

EPIPHANY VI.

Was manifested.
When he shall appear again with
power and great glory.

This collect agrees with the epistle and gospel. It quotes the very words of the former, 'purifieth himself even as he is pure,' and its conclusion refers to that second coming which our Lord describes in the gospel ; again the words are quoted 'with power and great glory.' So that both epistle and gospel are quoted in the collect, which affords one of the best instances of symmetry in the Prayer Book.

Of more importance is the fervent piety which breathes through this collect. It seems to sum up the whole Christian life. It was in our baptism that we were made 'the sons of God and heirs of eternal life' ; it was then that we promised to fight against 'the works of the devil' ; it is in Communion especially that we 'purify ourselves even as he is pure.' And at last we shall 'be made like unto him in His eternal and glorious kingdom.'

THE SUNDAY CALLED SEPTUAGESIMA
OR THE THIRD SUNDAY BEFORE LENT

The two titles of this day remind us that we are approaching a gloomier period of the Church's year, the feasts that gather round Christmas are over, the shadow of the Cross already falls upon our path. The second titles were added to the three Sundays before Lent in 1662.

There is some difference of opinion as to the reason for the names *Septuagesima*, etc., which are mentioned in the Gelasian sacramentary, and date from the fifth and sixth centuries. The first Sunday in Lent was called *Quadragesima*, i.e. fortieth (still retained in the French name for Lent, *Carême*), for the obvious reason that it was about forty days before Easter: the Sundays before are counted in decades as about fifty, sixty, and seventy days before the great feast, though they are actually forty-nine, fifty-six, and sixty-three days before it. The existence of the pre-Lenten fast seems due to the various modes of reckoning the forty days of abstinence. Our present arrangement is to leave out the Sundays in Lent, which of course are not days of fasting. In some parts of the Church, however, Thursdays were omitted as well, in other parts Thursdays and Saturdays, so that, as the forty days' fast had still to be observed, they began at different times in different places.

It has been thought, however, that the title *Septuagesima* has reference to the *seventy* years' captivity, just as the forty days of Lent were often contrasted with the forty years in the wilderness.

[Collect, epistle, and gospel are from the old service-books.] The Latin word for 'hear' (*exaudi*) literally means 'hear from afar off,' like the Publican; one who is truly sorry for sin stands 'afar off.' The epistle warns us that it is possible even for a S. Paul to fall and fail, a truth which our Lord's own words in the gospel even more strongly impress: 'the last shall be first, and the first last: for many be called, but few chosen.' Also the former warns us that if we are to overcome, we have need

with all our power to 'strive for the mastery.' The gospel warns us that do what we will, we shall never do more than our bounden duty. No warnings could be more fitting for those standing on the very threshold of Lent.

The first lessons are both about the Creation, the second about 'a new heaven and a new earth,' hence the day has sometimes been called 'Creation Sunday.'

THE SUNDAY CALLED SEXAGESIMA OR THE SECOND SUNDAY BEFORE LENT

[Collect, epistle, and gospel are from the ancient services:] but an alteration has been made in the first of these, and the epistle has been shortened (it used to extend to xii. 9).

The *collect* used to end, 'mercifully grant that by the protection of *the teacher of the Gentiles* we may be defended,' etc. This collect dates from the time of Gregory the Great: we can understand why in those days of missionary activity there should be great veneration for S. Paul, unfortunately veneration degenerated into superstition.

The *gospel* is the parable of the sower, and sets forth the abiding work of the Son of God in sowing the gospel. He only spoke of one sower, the literal translation is: '*The sower went out to sow his seed.*' The epistle sets forth the hardships that were endured by one of the greatest of the instruments He used in sowing. The connexion between the collect, as it originally stood, and the epistle and gospel is evident.

THE SUNDAY CALLED QUINQUAGESIMA OR THE NEXT SUNDAY BEFORE LENT

The epistle and gospel are from the Sarum Missal, but the old collect was discarded altogether in 1549 and the present one compiled. The old collect was, 'O Lord, we pray thee favourably hear our prayers, and defend us who are loosed from the chains of our sins from all adversity.' The reference to

absolution (*absolutos*) before Lent caused the collect to be set aside. We are, however, reminded of the custom of confession and absolution before Lent by the name Shrove-Tuesday, *i.e.* the day on which people are *shriven*. The present collect is founded upon the epistle, with reference to other passages of S. Paul's writings (Eph. iv. 3, Rom. v. 5). In the gospel we are reminded of what the love of God cost His Son, and how mercifully He showed that love, even with the prediction of His own sufferings still on His lips.

LENT

The word is from *Lencten*, the Old English name for spring, when the days *lengthen*. The observance of a fast before Easter can be traced up to Apostolic ages, but the time observed has varied, some only keeping one day, some forty hours, besides numerous other variations (*vide* notes on *Septuagesima*), but, some time between the beginning of the seventh century and the end of the eighth, the custom of keeping forty days was almost universal, mindful of the forty days of our Lord in the wilderness. Fasting was observed by the Israelites on the day of Atonement. We read of the forty days' fasting of Moses, Elijah, and of the Ninevites; in these cases, however, the number forty may have its usual significance in the Old Testament, of a long time.

Both in the early Church and in the Middle Ages we read of very rigorous fasts: of entire abstinence from food till six o'clock in the afternoon, and then only partaking of bread and water; some for two whole days neither ate nor drank: these were extreme and exceptional cases. The Church has clearly laid down the duty of observing fasts by its 'Table of Vigils, Fasts, and Days of Abstinence,' but it has not authoritatively defined what fasting means. It has left to the individual consciences of its members the observance of our Lord's words, 'The days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days' (S. Mark ii. 20). Let us always remember that the first boast that our Lord put into the

Pharisee's mouth was, 'I fast twice in the week.' Quinquagesima teaches us that all bodily affliction, even to giving one's body to be burned, 'profiteth nothing' without deeds of love.

The observance of the fast has generally consisted in (1) abstinence from the more generous kinds of food and from all luxuries, (2) the absence of display and ornament in dress, (3) attendance at penitential services in church, (4) increasing the time given to private devotion.

What is the teacher to teach on the subject? To tell underfed children to abstain from food is wicked, to preach about the giving up of frivolities to children whose whole life is passed amidst depressing and sombre surroundings is as far removed from the Christian spirit as it can be; yet even with such environment some self-denial which will strengthen character may be practised. Some time may be given to helping others, to worship, to some definite Christ-like object, but the teacher has not to set that work, rather to lead the children to choose it; self-denial is not self-denial if it is compulsory: if our Lord so highly honoured work done for His 'little ones,' He will certainly honour that done by them.

THE FIRST DAY OF LENT, COMMONLY CALLED ASH WEDNESDAY

The four days before the first Sunday in Lent were added by a pope of the seventh century, in order to make up the number of days to forty. The first of these days was called *caput jejunii*, head of the fast. *Ash Wednesday* is the popular name, from the service of the Benediction of ashes on that day. It was the custom for all penitents who had to perform penance to be brought into church, and with very impressive ceremony the ashes that had been blessed were put upon their heads by the bishop, then they were solemnly expelled from the church, to be re-admitted on the following Maundy Thursday. The ashes were made from the palms that had been blessed on the previous Palm Sunday. This service was the origin of our *Commination*; and, as then, the seven penitential psalms are all of

them used on Ash Wednesday, six of them as the proper psalms of the day and the seventh in the Communion.

The beginning of the *collect* is taken from the prayer for the blessing of the ashes. From 'create and make' it is the work of the revisers of 1549. The reference is of course to Ps. li. 10. *Make* is the word used in the Prayer Book version (1539). *Create* is the more correct expression adopted in the Authorised Version (1611). The two words are another instance of the periphrasis of the sixteenth-century writers: 'create' is the right word and includes 'making,' but contains further the acknowledgment, which David wanted to make, that in our evil hearts there is nothing that the Almighty can use to make the *clean* heart, which is a new creation, His gift alone.

Worthily is a somewhat difficult word to explain: *worth* is that quality in anything that makes it of value, a worthy repentance is therefore such a repentance that it produces amendment, and a new life. 'Worthily repenting' does not mean with the repentance equal to the greatness of their sins—that is impossible for us.

The epistle and gospel are from the Sarum Missal. The former from the warnings, tempered with mercy, with which Joel foretold, in the reign of Uzziah, the calamities threatening Jerusalem. The gospel gives our Lord's warnings against hypocritical fasting.

THE FIRST SUNDAY IN LENT

Sometimes called *Quadragesima*, *i.e.* about forty days before Easter. The *collect* appears first in 1549, but it is manifestly from old sources: it somewhat resembles one used at Milan (cf. *Prayer Book Interleaved*). The Sarum collect was discarded at the Reformation, as it seemed to ascribe undue merit to abstinence and good works, as well as a divine institution to Lent. It was:

Deus, qui ecclesiam tuam annuâ quadragesimali observatione purificas; præsta familiæ tuæ, ut quod a te obtinere abstinendo nititur hoc bonis operibus exequatur. Per Dominum.

God, who purifiest thy Church by the yearly observance of Lent: grant to thy household that what it strives to obtain from thee by fasting, it may carry out in good works. Through our Lord.

The epistle and gospel are from the Sarum Missal. It will be noticed that in both of them, as well as in the collect, fasting is mentioned, and they might be thought all more appropriate for Ash Wednesday than for this Sunday; the explanation is that their choice dates from the time when Lent began on this Sunday, before the four days were added.

The *collect* sets forth that true abstinence comes from the grace of God and leads to holiness of life and the glory of God. The epistle is chosen on account of its mention of 'fastings,' and the gospel begins naturally with the account of our Lord's fasting and temptation: 'By thy Baptism, Fasting, and Temptation, good Lord, deliver us.'

Godly motions, *i.e.* godly leading; perhaps the thought is from the old collect.

There is some doubt as to whether the word 'Spirit' refers to the Holy Spirit or to our spirit: some editions of 1549 have the capital, some not. The Prayer Book of 1552 has the capital, that of Elizabeth, 1558, as well as the Latin Prayer Book, discard it. The capital was put back in 1662 in the 'Sealed books,' though there is no correction in the Black Letter Prayer Book containing the alterations adopted.

This is a good illustration of how a small matter like a capital letter may be of great consequence, for the collect has quite a different meaning, though equally good, according to whether we mean God's Holy Spirit or our own spirit.

Lesson on Lent

PREPARATION.—Suggest by their own answers that *time* above all things is ever moving (illustrate of course by the familiar figure and *tempus fugit*)—day and night, summer and winter, etc. Suppose it were always daytime and always summer, how it would upset all work. Let the children see, therefore, that man's arrangements are bound to fit in with God's arrangements. No power on earth can hurry the day nor hasten the summer by one second.

Yet 'Time' does not go straight, he goes in a circle and comes back to the place he started from: the clock-face is round, if you put the 12 months instead of 12 hours it is still round (this may be illustrated on blackboard). Time gets this quality from the fact that it is a piece cut out of eternity, which never ends. As the hand goes round it passes

hours of darkness: if the hours are changed to months, it passes winter months.

MATTER.

METHOD.

Presentation: 1. Origin of seasons.

So is it with Time in the spiritual year. God ordered the Israelites to keep feasts at fixed times, and one great fast. Our Lord kept these seasons, and changed them into Christian seasons. As there is darkness and winter, so there are sad as well as joyful seasons.

2. Origin of this season.

Forty days of solemn devotion had often been kept in the Old Testament. Cf. Moses, Elijah, Nineveh, etc. Our Lord did the same. There are two periods of forty days in His life on earth.

(1) Forty days' preparation for His work.

(2) Forty days' preparation of His disciples for their work.

The former of these is the origin of our *Lent*.

3. How is Lent to be used?

Two things we notice about it:

(a) It is to be used for God.

(b) It is a means, not an end; it is a time of preparation. In the night nature is working, but differently from in the day. So in the winter nature is preparing for the spring and summer.

4. What good is Lent to us?

No good unless we remember (a) and (b). It must be a time to serve God better: we can give Him more of our time, thought, help, perhaps money.

Also a time of preparation, for Easter first of all, then for our own Easter rising.

5. How can children keep Lent?

Better not keep it if they do not want to. But if they know how Christ fasted for them, and if they want at all to be like Him, they will try to do something.

God does not want us to be un-

Let children compare them:

Passover = Easter.

Pentecost = Whitsunday.

Tabernacles = Christmas.

Atonement = Good Friday.

Give meaning of *Lent* and history from notes.

(a) If we use it so that men may think much of us, God won't accept it. Cf. Sermon on Mount.

(b) The Pharisee looked upon fasting, etc., as an end. It was the sum of his religion.

Suggest according to character of children. They can give up something for others: if they have nothing to give up, they can give more time to their own prayers,

LESSON ON LENT—*continued.*

MATTER.

happy, His world is too beautiful to make us think that, but He brings winter and darkness over His world to make it more beautiful, so our lives will be stronger and more noble. Especially remember it is a time to fight: as our Lord overcame Satan, so every child should find out his besetting fault and fight against that particularly, whatever it is. Show from gospel of first Sunday how He fought there three sins that we have renounced:

(a) Sins of world — ‘all these things will I give thee.’

(b) Sins of flesh — ‘turn these stones into bread.’

(c) Sins of devil—pride, which was at the bottom of the suggestion ‘Cast thyself down.’

METHOD.

Church, read Bible, Psalms, or some good book.

BLACKBOARD SKETCH.

God made divisions of Time in the secular year.

He has also made them . . . sacred. . . .

Christ’s forty days in the wilderness was the first Lent.

He means us to use this time for God.

Give more time to worship.

Deny ourselves something.

Help somebody or forgive somebody.

Fight more keenly against the sins that He fought against :

Sins of the world, the flesh, and the devil.

THE SECOND SUNDAY IN LENT

[Collect, epistle, and gospel are from the old service-books.] The connection between the three is very marked. In the gospel for the previous Sunday we were taught how our Lord sent the devil away from Himself, in this Sunday's gospel we learn how He sent the evil one away from some one else. He had overcome Satan, and in the strength of that victory sent him away from a poor girl whom he had afflicted. In the epistle we are warned of the worst kind of possession that threatens us, viz. 'uncleanness,' which, if persisted in, puts the poor victim into the power of 'unclean' spirits, so that he is absolutely helpless over himself; but the collect tells us that though we have no power of ourselves to help ourselves, yet the same Saviour Who cast the evil spirit out of the Gentile girl can keep us outwardly in our bodies and from all evil thoughts which may assault and hurt the soul. The teaching of this Sunday gives the school-master an excellent opportunity to speak about impurity. Of course no one likes to speak about it, but nothing worse can be said of any school than, 'In my school-days not a single warning was given me against the sins of the flesh.' The teacher who does not attack this subject has a great responsibility with regard to the boys' future. The lesson in Canon Newbolt's *Handbook on S. Matthew*, p. 33, on 'Purity of heart' should be given. Notice especially the quotation from Edward Thring: 'A quiet, simple statement of the sinfulness of the sin and a few of the plain texts from S. Paul saved me.' The teacher knows very well the temptations that beset boys, let him point out the misery to which such sins lead: 'To be carnally minded is death.' Let him point out also that this kind of sin especially grows stronger as resistance becomes feebler; it is like the ivy which kills the oak at last. One practising uncleanness is indeed 'tied and bound with the chains of sin,' but the Lord Jesus will break those chains if we will strive with Him. The picture of Laocoon and the snakes is a good illustration of the subject. Silence and filthy thoughts have been the begin-

ning of millions of ruined lives. Teach boys to use this collect whenever they are tempted to such sins.

The *collect*, which is found in the sacramentary of Gregory, is peculiarly beautiful, its terseness and directness can scarcely be conveyed in translation.

Deus, qui conspicias omni nos virtute destitui: interius exteriusque custodi: ut ab omnibus adversitatibus muniamur in corpore, et a pravis cogitationibus mundemur in mente. Per Dominum nostrum.

God, Who seest that we are destitute of all power for good: keep us inwardly and outwardly: that we may be defended from all adversities in body, and cleansed from all depraved thoughts in mind. Through our Lord.

It will be seen that our version has reversed the order of inwardly and outwardly, but the evil begins from within, 'out of the heart proceed evil thoughts.' It has also left out the word 'cleansed,' which is a very appropriate expression for what our minds chiefly require.

THE THIRD SUNDAY IN LENT

[Collect, epistle, and gospel are again from the ancient services.] The same subject is again brought before us: viz., the contest with Satan. In the gospel we have another account of our Lord casting out a devil, but it is coupled with a terrible warning that the evil spirit will return, and not alone, unless the house that has been 'swept and garnished' is also occupied by purity and good works; the same truth is taught in the epistle, in which we are twice warned not even to speak about the unclean things, but to seek after goodness, righteousness, and truth. The collect, with reference to both gospel and epistle, reminds us that we need not only cleansing but *defence*. Our Lord's evident reference in the gospel to the Jews as a nation is instructive to us: the sin of idolatry was driven out by the Captivity, but because the empty house was not occupied it was soon filled with 'seven other spirits, more wicked' still. Patriotism should ever be impressed as part of religion. Not only for our own sake, but for the nation's sake should we live

pure lives. The teacher is helping to form not only the character of the children, but that of the nation also.

In the collect the word *vota* is well translated 'heartly desires': cf. collect for first Sunday after Epiphany, where it is translated simply 'prayers,' and Easter collect, where it is rendered 'good desires.' It means such prayers as are uttered, not only with the lips, but from the heart.

The words *against all our enemies* have been added in our translation; they make the reference more clear to the 'seven other spirits' of the gospel.

THE FOURTH SUNDAY IN LENT

This day has from early times been called *Mid-Lent Sunday*: another name is *Refreshment Sunday*, from the gospel of the feeding the five thousand (which is the subject also of the gospel for the twenty-fifth Sunday after Trinity). In the French Church the day is called 'Mi-carême,' *i.e.* Mid-Lent. It has usually been observed with more rejoicing than any other Sunday of the season.¹

The old collect, epistle, and gospel were retained by the compilers of the book of 1549. The appropriateness of the gospel in the wilderness of Lent is very evident. The epistle carries our thoughts further—the multitude in the wilderness were on their way to Jerusalem, we in our wilderness are on our way to 'Jerusalem which is above' and 'is free,' not like the Jerusalem of the gospel, which was in bondage. We have a right, therefore, to 'rejoice,' or, as the collect says, 'be mercifully relieved by the comfort of God's grace.'

¹ A popular name for the day was *Mothering Sunday*, from the old custom of visiting the mother-church or cathedral and giving offerings; from this name another custom arose, *viz.*, to visit parents on Mothering Sunday and to feast on simnel cakes (*i.e.* cracknels made of the finest flour) and bragget (ale and honey).

'I'll to thee a simnel bring,
'Gainst thou go'st a mothering.'—HERRICK.

The first evening lesson, the account of Joseph's feast to his brethren, may have encouraged the custom, which also is supposed to be alluded to in the last word of the collect—*respiremus* (may be refreshed).

Who for our evil deeds do worthily deserve to be punished was substituted in 1662 for the older and more literal translation, 'which for our evil deeds are worthily punished': the altered words are more suitable for a day on which we think of our Lord relieving those who would otherwise have *fainted* in the wilderness.

Comfort is here used more in its modern sense, for it is a translation of *consolatio* in the original. Consolation would be the first feeling of those who are fed in the wilderness, or relieved from the punishment they justly deserve. The collect might literally be translated: 'Grant, we pray thee, Almighty God, that we, who for our acts are worthily punished, by the consolation of thy grace may "be refreshed."'

THE FIFTH SUNDAY IN LENT

OR PASSION SUNDAY (*Dominica in Passione Domini*), as the day has generally been called. According to the Old Testament law the Israelites chose the paschal lamb fourteen days before the feast (Exod. xii. 6). It is appropriate, therefore, that fourteen days before our passover we should dwell especially upon the *Passion*. Not only, therefore, are the epistle and gospel chosen with reference to our Lord's death, but the beginning of the book of Exodus, so full of types of the Passion, is begun for the first lessons and read on Sundays till Easter inclusive. For this Sunday there are no proper second lessons. The train of thought is very noteworthy: in the first morning lesson (Exod. iii.) the Almighty reveals Himself as the I AM. In the gospel our Lord takes that title to Himself, 'Before Abraham was I AM,' with the consequence that the people attempt to kill Him. The epistle also connects the old and new covenants and contrasts what was done by the high priest of the former with what has been done by the High Priest of the latter. No more suitable passage could have been found than the epistle for this day. Collect, epistle, and gospel are the same as in the Sarum Missal. It was, however, attempted in 1689 (cf. p. 17), when a further revision of the Prayer Book was proposed, to substitute a collect more in agreement with the thought of the day [it may be read in Blunt's *Annotated Prayer Book*]: that proposed was certainly very appropriate, but it was too long and not concisely expressed. The proposals, however, for revision came to nothing.

The wording of the collect is slightly altered ; in the original it is, ' We beseech thee, O God, mercifully to look upon thy family, that by thy bounty it may be governed in body and by thy care preserved in mind.' The word 'family' has been altered to 'people,' though in other collects (Epiphany v., Trinity xxii.) *familiam* is translated 'household' and (Good Friday i.) 'family.' The original word might have been kept, as the affection of a father to his family is a more loving relationship than that of a king to his people. Dean Goulburn, however, suggests that the words 'governed and preserved' 'are political rather than domestic words.' The distinction in the original of *government* for the body and *preservation* for the soul has not been maintained.

THE SUNDAY NEXT BEFORE EASTER

Holy Week. The observance of Holy Week with special solemnity may be traced to so early a date that it may be considered of primitive origin ; indeed this is natural. The Apostles had been trained in a church which at their time carefully observed fixed feasts and fasts ; which we may believe gradually merged into their Christian counterparts as Judaism became more and more separated from the Church. At all events, the earliest records inform us that this week, or part of it, was always kept with stricter fasting and cessation from work. The law-courts were closed, prisoners were released from their chains, executions were suspended. Special acts of mercy were performed, the early Christian emperors themselves setting the example, of which a relic is found in the Maundy gifts of our sovereign. Other names for the week are 'the great week,' 'still week.'

Palm Sunday is the earliest name for the first day of this week. In the fourth century the people of Jerusalem went to the Mount of Olives, and returned carrying palms and singing 'Blessed is he,' etc. (cf. Bishop of Salisbury, *Ministry of Grace*, 370). The palm was in Bible times the commonest, the most

beautiful and useful of all trees in the Holy Land, especially at Jericho, the 'city of palm-trees,' and Bethany, 'the house of dates.' In the Old Testament and Apocrypha we find references to this tree: 'The righteous shall flourish like a palm-tree' (Ps. xcii. 11). The grace of its long stately stem, sometimes eighty feet high, the beauty of its feathery branches, the abundance of its wholesome fruit, the bravery with which it lives through drought, naturally suggested its use in symbolism and poetry. Women were called after the Hebrew name of it—'Tamar.' The eternal greenness of its branches, the manner in which it bears its abundant fruit, as far as possible from earth, as near as possible to heaven, suggested it as the type of victory (as also amongst heathen nations). Simon Maccabæus entered Jerusalem 'with thanksgiving and branches of palm-trees, and with harps, and cymbals, and with viols, and hymns, and songs; because there was destroyed a great enemy out of Israel' (1 Macc. xiii. 51; cf. 2 Macc. x. 7, xiv. 4); S. John for ever associated the symbol with Christian victory, 'clothed with white robes, and palms in their hands' (Rev. vii. 9) [a passage which has been curiously imitated in a subsequent addition to the Apocrypha—2 Esdras ii. 44-48]. It is pathetic that Vespasian should have adopted the palm-tree on his coin commemorating the captivity of Judæa with the legend '*Judæa capta.*' There are now no palms in Judæa.

It was natural from the abundance and symbolism of the tree, that at our Lord's entry into Jerusalem on this day they should cut down branches from the palm-trees and strew them in the way.

Hence in the Church at an early date it was the custom to bear palm-branches in procession. We have in the Sarum Missal a service for the benediction of palms on this day, which were laid on the altar and altar-steps and solemnly blessed. Dr. Humphry points out that the day is often called in countries where palms are not available after the plant which is substituted for it. In Italy it is *Olive Sunday*; in Russia *Sallow Sunday*; in Wales *Flower Sunday* or *Yew Sunday*. In our own

Church willow-boughs are used. There is now no reference to the event of the day in the services which are all occupied with our Lord's Passion, except in the second evening lesson.

[Collect, epistle, and gospel are taken from the old services, except that the gospel has been shortened by the omission of S. Matt. xxvi. (now the second morning lesson), which was read as well as chap. xxvii.] As it is, the service is the longest in the year.

The *collect* is one of the oldest, being found in the sacramentary of Gelasius. There are two alterations made by our translators: First, they have introduced the suggestive and happy expression 'who of thy tender love towards mankind.' It is well to be reminded at the beginning of this awful week of the love of the *Father*: it is often forgotten in contemplating the Passion that *God so loved the world that he gave his only begotten Son*. The second alteration is of a different character; the words 'mercifully grant that we may both follow the example of his patience' are in the original '*may learn the lessons of his patience*,' which convey a different idea, and a more expressive prayer, for there are many more lessons to be learned from His patience besides that of humility; and as the collect is said daily in this most important week, it is well to remember the original object of the prayer and fix our thoughts on the learning from our Lord's *patience*, of which the gospels for the week give so many instances, just as the epistles do of His *humility*.¹

The Sarum Missal had special collects for each day in the week: they were of no particular merit, except those for Good Friday and Easter Eve (*vide infra*), and the mention of 'indulgence' in that for the Tuesday made some change necessary—they were discarded altogether. Why others were not appointed

¹ Dean Goulburn charges the translation with inaccuracy, but the compilers did not at all feel bound to follow the original with accuracy, and it is quite possible that there were differences of opinion as to the meaning of the difficult expression of the original, *patientia habere documenta*, concerning which so eminent a scholar as Dean Goulburn found it necessary to consult Canon Bright, the highest authority on ecclesiastical Latin (Goulburn on the *Collects*, i. 300).

is hard to say. The epistles and gospels have also been considerably altered.

Maundy Thursday, i.e. *Dies Mandati*, the day of the commandment, so called from the antiphon *Mandatum novum do vobis, ut diligatis invicem*, 'A new commandment give I unto you,' etc. (S. John xiii. 34). Also the command 'This do' at the institution of the Holy Eucharist. The day has more names given to it than any other day in the year; and has been observed with special ceremonies. It was also a very busy day in the Church.

1. The feet-washing, in imitation of what our Lord Himself did, has always been maintained in some parts of the Church. It was performed by kings, bishops, and nobles. The last of our kings personally to perform the ceremony was James II. The distributing of 'Maundy-money' on this day is a relic of this symbolical act. In India and other countries, where the circumstances make it an act of charity, washing of the feet is often still performed, though not specially on this day.

2. The catechumens recited the Creed that had been taught them, in preparation for their impending baptism.

3. The *reconciliation of penitents* took place. The penitents were assembled outside the church, where they were addressed by the bishop, and then led into the church when the 'mass for the reconciliation of penitents' was offered.

4. The Holy Communion was celebrated a second time in the evening in commemoration of its institution, and there were canons excepting this night from the rule that the sacrament should be attended fasting: the practice of an evening celebration was, however, regarded with increasing disfavour, and was distinctly prohibited by the Trullan Council, A.D. 692 (Smith's *Dictionary of Christian Antiquities*, 'Maundy Thursday'). At the morning celebration part of the consecrated elements were reserved for the Communion on Good Friday and Easter Eve, called the 'mass of the pre-sanctified.'

5. On this day the *Chrism*, the sacred oil for baptism, was consecrated for the whole year, with other sacred oils.

6. The altars were solemnly washed with wine and water, and impressive ceremonial.

7. There are various early canons forbidding Jews to show themselves in public from Maundy Thursday till Easter Monday, probably for their own protection.

GOOD FRIDAY

This day has been naturally observed from very early times. The anniversary of the event celebrated could scarcely pass without calling to mind the awful sorrow of the first Good Friday. It has been kept always with the strictest fasting and humiliation, and those who refused so to keep it were repelled from the Easter Communion. Processions passed without a note of music, the altar was stript of every ornament, the lights were extinguished one by one. It was the only day of the year when there was no celebration. In the eighth century the 'mass of the pre-sanctified' was observed, *i.e.* the elements consecrated on Maundy Thursday were used. A prominent part of the worship of the day was intercession. Mindful of our Lord's intercession on the Cross the Church has ever since prayed for those who crucified Him; for Jews, heretics, schismatics, heathen, as well as for all classes in the Church and State. Before each of these intercessions the deacon told the people to kneel, except before the intercession for the Jews which, curiously enough, was said standing; the eighteen intercessions are still represented in our three collects.

A service called the 'Adoration of the Cross,' popularly named 'creeping to the Cross,' was observed. A cross placed in front of the altar was adored and kissed by the bishop and the clergy with bare feet, whilst the choir repeated psalms and anthems; afterwards the people also adored it. This service was discarded at the Reformation.

'Good Friday' is the name given to the day by the English

Church, and by it alone. Originally it was called 'the day of the Cross,' the Preparation (*παρασκευή*), the 'Passover of the Cross,' to distinguish it from the Passover of the Resurrection. Our Saxon forefathers called it 'Long Friday.'

It is evident that the Prayer Book of 1549 intended a celebration on Good Friday, as it ordered the first collect 'at Matins,' the second and third 'after the two collects at the Communion.' It also appointed an introit 'at the Communion,' viz., Ps. xxii. Indeed, the fact of an epistle and gospel being appointed at all shows that Consecration on this day was intended. As it was deemed advisable to abolish the 'mass of the pre-sanctified,' this was perhaps wiser than to allow no Communion on this day.

In the Sarum Missal the epistle was taken from Hosea vi. 1-6 and Exod. xii. 1-11; whilst for the gospel, S. John xviii. was read as well as xix.

The services could scarcely be more appropriate than they are. The first lesson at matins is Gen. xxii., in which we have the most wonderful typical teaching in the Bible, the offering of Isaac foreshowing our Lord's death and resurrection. The first lesson at evensong is the most wonderful prophecy in the Bible (Isa. lii. 13 and liii.), in which so many details of our Lord's death are foretold. The second lesson in the morning is the beginning of S. John's account of the Crucifixion, in the evening we have the account from S. Peter (1 ii.). Thus the two chief Apostles, the two great friends, stand by the Cross, as it were, and describe their Master's sufferings. It is fitting that S. Peter should give his account at night, for he was himself indeed in darkness on that day. Most appropriate of all is it that S. John, the only disciple present at the Cross, should provide the gospel, and that the epistle (Heb. x. 1) should contrast the typical sacrifices of the old law with the death of Christ. Probably it is not accidental that nothing is read from S. Paul's writings on Good Friday, though when the epistle (Heb. x.) was chosen it was supposed to have been written by him.

THE GOOD FRIDAY COLLECTS

The carefulness with which the revision of 1549 was made is shown in the discarding the collect of the Sarum Missal. It was a beautiful and ancient collect, but it contained an inaccurate expression. It contrasted Judas and the dying thief, and said that our Lord gave to each the wages of their merits (*stipendium meritorum*): to call our Lord's forgiveness of the thief the wages that he deserved might easily be misunderstood, therefore the collect was discarded and another chosen from compline of the same day, which was also used at other services of this week.

The first collect is an echo of our Lord's great intercession for His Church (S. John xvii.). When He prayed, '*not for the world,*' but for those who believed, or should believe in Him, '*that they may be one.*' Hence the Church is spoken of as God's '*family*'; nothing could be more fitting for the first of these collects.

Was contented, etc., literally '*did not hesitate.*' We do not always remember how easily our Lord could have avoided being '*betrayed and given up into the hands of wicked men.*' He courted betrayal by going to the place where He knew Judas would come; in fact, He sent Judas from the '*Supper*' that He might be at the garden in time. He had but to go to the right instead of to the left to have escaped that supreme agony, yet there was no hesitation in the steps that led Him to Gethsemane.

The second collect is from the eighteen intercessions offered after the reading of the Passion on Good Friday; they are found in the sacramentaries of Gelasius and Gregory as well as the Sarum Missal. The first collect looks upon the Church as a *family*, the second regards it as an *organisation* with its work to do and officers to do it. It is a prayer for all the *orders* of the Church, originally not for the clerics, for whom special intercessions were offered, but for the lay orders. It is well to remember that the prayer was originally for '*laymen,*' because the Prayer Book has few prayers specially for them.

Governed and sanctified, in the original '*sanctified and governed*'; it

is difficult to see why the order has been reversed, for sanctification must come before government.

Vocation and ministry is a distinction not found in the original, nor was any intended in the translation, but the words remind us that it is not sufficient to be *called* to a work of God: we must *do* that work as His ministers or servants.

The third collect again is freely taken from the seventh, eighth, and ninth of the Good Friday intercessions. As in the first and second collects we copied our Lord's Great Intercession for His *Church*, so in this we echo that most expiatory of all prayers: 'Father, forgive them, for they know not what they do.' We are mindful also of His prophecy: 'I, if I be lifted up from the earth, will draw all men unto me' (S. John xii. 32). We are under the shadow of the Cross: it will help us best to realise the wonderful love of it, if we pray as He did for those who crucified Him. When Clovis, king of the Franks, was told of the crucifixion, he exclaimed, 'Had I and my faithful Franks been there, they had not dared to do it.' In the very opposite spirit from this we pray as our Lord prayed.

Merciful. This word is not in the original, which addresses God as in the second collect as 'Almighty and Everlasting.' The alteration is an improvement. Mercy is the attribute of all others prominent on Good Friday.

Who hast made all men. We are about to pray for those who have not been made the children of God in baptism, still all are His children in a lesser degree by creation—we plead therefore that relationship.

And hatest nothing that thou hast made, from Wisdom xi. 24: 'Thou lovest all the things that are, and abhorrest nothing which thou hast made, for never wouldst thou have made anything if thou hadst hated it.' The words were introduced into this collect from the Ash Wednesday collect.¹

Jews naturally prayed for on this day, as they have always been. Our Church put them first, and no doubt the word 'ignorance' refers especially to them. Our Lord pleaded the same excuse, 'They know not what they do,' and S. Peter, 'I wot that through ignorance ye did it' (Acts iii. 17).

¹ Dean Goulburn (*Collects*, i. 331) says, 'Our reformers seem to have been struck with' the expression, for 'not only have they introduced it into the Ash Wednesday collect, but here also, and in the second of the three final prayers of the Communion service,' but he has not noticed that they took the expression from the old collect used at the blessing of ashes—*nihil odisti eorum quæ fecisti*.

The Jews accept only part of Revelation. The *Turks*, followers of Mohammed (611 A.D.), have added to Revelation the supposed revelations of the Kerān.

Infidels, *i.e.* those who do not accept the faith.

Heretics, those who *choose* for themselves what they will accept or omit of the true faith.

This collect should be used to impress upon children the duty of praying for unity as our Lord prayed. If it was near to His heart, Good Friday teaches us that it should be near to ours. The collect may well be used occasionally on Fridays. Children should be exhorted to 'make up' quarrels on this day.

EASTER EVEN

The day before Easter Sunday has always been kept with special solemnity. It was called the 'Great Sabbath' because it was the last of the Jewish Sabbaths, of which all former Sabbaths were types. Our Lord on this day *rested*, as He had never rested before, within the quiet, cold walls of Joseph's sepulchre, with the holy angels watching His sacred body. It was the great day for baptisms, when the catechumens, who had been prepared during Lent, received that rite. There were other ceremonies; the churches and private houses were so brilliantly lighted up that the midnight seemed brighter than the noonday. Also on this day, especially in our English Church, the paschal candle, the new fire, and the incense for use during the coming year, were solemnly blessed.

Our Church has made great changes on this day. In 1549 the old collect was discarded altogether, and no collect at all was appointed; perhaps the old collect was considered to have reference to the ceremony of the lighting of candles, which was also omitted. It may be translated, 'God, who lightest this most holy night with the glory of the Lord's resurrection; keep in the new-born race of thy family the spirit of adoption which thou hast given, that, being renewed in body and mind, they may offer unto thee a pure service. Through the same our Lord, in unity with the same Spirit.'

Also the old epistle and gospel were discarded: the former was Col. iii. 1-4: 'If ye then be risen with Christ,' etc.; the latter was S. Matt. xxviii. 1-7 (our Lord's appearance to 'Mary Magdalene and the other Mary'). Instead of these we have S. Peter's account of our Lord's preaching to the 'spirits in prison,' and our Lord's burial from S. Matthew. In 1662 it was deemed advisable to appoint a collect of the day: there had been one already written in the ill-fated Scotch Prayer Book (cf. p. 489). It was worded as follows:—

'O most gracious God, look upon us in mercy, and grant that as we are baptized into the death of thy Son our Saviour Jesus Christ; so by our true and hearty repentance all our sins may be buried with him, and we not fear the grave: that as Christ was raised up from the dead by the glory of thee, O Father, so we also may walk in newness of life, but our sins never be able to rise in judgment against us; and that for the merit of Jesus Christ that died, was buried, and rose again for us. *Amen.*'

This collect was most probably the composition of Archbishop Laud. It was altered into its present form by Bishop Cosin in 1662, and though it has been made more terse and direct, the ideas of the original are retained. It will be noticed that in all these collects the ancient custom of baptizing on Easter Even is alluded to.

Into the death. It is to be regretted that the word *into* has not been kept in all references to baptism: 'we are baptized *into* the Name of the Holy Trinity' (cf. p. 324). By baptism we are admitted into communion with the atoning death of Christ: the form of immersion is typical of a death and resurrection. Cf. a death unto sin, etc.

Mortifying, i.e. putting to death: cf. last exhortation to godparents in Baptismal Office, 'continually mortifying all our evil and corrupt affections.'

Through the grave and gate of death. Cf. 'Didst sanctify the grave to be a bed of hope to thy people.' Compline prayers.

The thoughts are taken from Rom. vi. 1-14, which is read for the second evening lesson. The first lessons are chosen for their reference to 'prisoners of hope' (Zech. ix. 12), and 'after two days will he revive us: in the third day he will raise us up and we shall live in his sight' (Hos. vi. 2). The second morning lesson (S. Luke xxiii. 50) is the account of our Lord's burial corresponding to the gospel.

From the earliest times it was customary in the East on Easter Eve to light many lamps and candles. Constantine, we are told, 'turned the night into day' by means of lamps and 'candles as long as columns.' In later times one special candle of great size was blessed, typical no doubt of the rising of the 'Sun of Righteousness.' 'The blessing of new fire' is an early Eastern custom which was adopted in the West. The new fire was supposed to be brought by an angel. In Florence the light is brought by the figure of a dove running on wires to the altar lights. For a graphic account of the modern ceremony at Jerusalem, see Stanley's *Sinai and Palestine*, pp. 465-470; cf. Bishop of Salisbury, *Ministry of Grace*, pp. 383-389.

Easter Eve was the chief time for the baptism of catechumens, and the light was typical also of the coming of the Holy Ghost in that sacrament.

EASTER DAY

It is natural to suppose that the memory of the first Easter Day would never die out: the Apostles themselves, remembering the joy that it brought them, would, as each Jewish pass-over came round, observe the day with special praise and thanksgiving, and would tell over again, as Polycarp tells us S. John did at Ephesus, the story of the Resurrection. Perhaps from such memorials arose the Eastern salutation on this day, 'Christ is risen,' and the reply, 'He is risen indeed,' still repeated in the Greek Church. So intimately was the Resurrection bound up with the Passover that the name was not changed, and the Greek form (τὸ πάσχα) of the Hebrew word 'pesach' (from Exod. xii. 11) was used to designate the greater feast of the Christian Church, as for wellnigh two thousand years it had designated that of the Church of Israel. The word itself means to *limp*, and so to *pass over*. In France and Italy the name is still maintained (*Pâques*, *Pasqua*). Teutonic races have given their own name *Easter* (German *Osterfest*).¹

¹ In the north of England the old Hebrew word is still maintained in the custom of asking for *paste* (i.e. *pace*) eggs.

Our word *Easter* is derived by so ancient a writer as Bede from the heathen goddess *Eostre*, which is the same word probably as the Tyrian *Ashtoreth* (the Greek *Astarte*, Babylonian *Ishtar*, Egyptian *Astart*), derived from a word used in many languages, besides our own, for a *star*. The goddess was represented by the star still called Venus, and perhaps in places by the moon. It is curious that in tracing the worship of this goddess we should come back to the moon, for that satellite determined the date of the passover. It does not at all follow that Bede is right in his derivation of *Easter*, and the more general explanation is that it comes from the Teutonic *wistan*, to rise.

The origin of Easter must be found in the Jewish Passover, which was observed at the full moon, in order that it might take place at a time when in the bright Eastern atmosphere there would practically be no darkness at all. The close connection between the two feasts is illustrated by the incorrect translation of Acts xii. 4, where 'Easter' is put for 'Passover': such use of the word is of much later date.

There is, however, no command to keep Easter in the New Testament, and we find little evidence that it was generally observed. It is usually supposed that S. Paul's words, 'Christ our Passover is sacrificed for us,' or more literally, 'our Passover was sacrificed, even Christ,' 'therefore let us keep the feast,' refer to some special commemoration of the central fact of our faith; but there is no evidence of any widespread observance in the earliest writings. S. Polycarp, however, who was martyred in the middle of the second century, is reported to have claimed the authority of his teacher S. John for the observance of Easter. The Bishop of Salisbury (*Ministry of Grace*, p. 355) traces the custom to the observance of a fast, not a feast, on the anniversary of the death of our Lord, and says that for the first three centuries the word *Pascha*, or Passover, refers to that fast. The absence of evidence, however, does not forbid the natural supposition that the Church immediately after our Lord's resurrection observed annual commemoration thereof.

The day, at all events, from early times was observed with

the highest honours : all labour ceased, prisoners were released, debtors forgiven, and slaves were freed. All repaired to the churches clad in their best, which was a special delight to children, but not to them only. The services, however, scarcely differed from those of other Sundays, except in their magnificence.

A notable controversy for some time agitated the Church, the *Quartodeciman* (the Latin word for the *fourteenth*). The Quartodecimans considered themselves bound to keep the fourteenth day of the month as the anniversary of our Lord's death, and the third day after, whatever day of the *week* it might be, as Easter Day, whilst others felt bound to observe the feast always on a *Sunday*. (The subject is additionally complicated by the difficulty of deciding whether our Lord ate the Passover on the fourteenth or thirteenth.) All the churches of Asia Minor were Quartodeciman, and S. Polycarp himself went to Rome (158 A.D.) to convert the Bishop Anicetus, and alleged that the holy Apostle S. John himself had followed at Ephesus the Quartodeciman custom ; no agreement was, however, arrived at, and they separated with mutual love and goodwill. In 196, however, Victor, Bishop of Rome, excommunicated all Quartodecimans, for which violence Irenæus sharply reproved him. The matter was settled at the Council of Nicæa, where it was agreed to celebrate the Resurrection everywhere on Sunday ; but naturally it was a long time before the whole world adopted the same day : the Welsh were the latest Quartodecimans ; they did not give in till the beginning of the ninth century. We have an illustration of the inconvenience of want of uniformity in our own history. Bede tells us (*Ecclesiastical History*, iii. 25) : 'It is said to have happened in those times that Easter was twice kept in one year, and that when the king, having ended the time of fasting, kept his Easter, the queen and her followers were still fasting and celebrating Palm Sunday.'¹

¹ This must, of course, have been in a year when the fourteenth day of the *moon* was a Sunday, and therefore must refer to one of the years 645, 647, 648, 651.

THE EASTER ANTHEMS

It is interesting to remember that as these anthems are the only difference in the service of the day from other Sundays, so certain *capitula* or little chapters 'suitable for the day' were the only difference in the sixth century. The origin of these anthems is as follows :—

Till 1549 it was ordered that before matins a procession should be made with the cross, the bells rung, and an anthem, Alleluia, and prayer said.

In 1549 this procedure was partly retained. The following is from the Prayer Book of that date :—

In the morning afore matins, the people being assembled in the church : these anthems shall be first solemnly sung or said.

Christ rising from the dead, now dieth not. Death from henceforth hath no power upon him. For in that he died, he died but once to put away sin : but in that he liveth, he liveth unto God. And so likewise count yourselves dead unto sin, but living unto God in Christ Jesus our Lord. Alleluia, Alleluia.

Christ is risen again, the first-fruits of them that sleep ; for seeing that by man came death, by man also cometh the resurrection of the dead. For as by Adam all men do die, so by Christ all men shall be restored to life. Alleluia.

The Priest.

Show forth to all nations the glory of God.

The Answer.

And among all people his wonderful works.

Let us pray.

O GOD, who for our redemption didst give thine only begotten Son to the death of the cross ; and by his glorious resurrection hast delivered us from the power of our enemy. Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection : through the same Christ our Lord. Amen.

All this was altered in 1552, the two anthems only being retained without change, but they were then for the first time

ordered to be said instead of the *Venite*, not as an introductory service before matins.

At the last revision the first anthem from 1 Cor. v. was prefixed, and the *Gloria* added, both which alterations were an improvement. These passages had naturally been used at Eastertide probably from the first.

The *first lessons* (Exod. xii. 1-29, 29-51) emphasise the connection between the greatest feast of the Jewish Church and the greatest feast of the Christian Church. For the *second lessons* in the morning Rev. i. 10-19 is read, to teach that the Resurrection is not only a fact which happened in the past, but has an abiding influence for evermore. 'I am he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death.' The *evening lesson* (S. John xx. 11-19) gives the first appearance of our Lord to S. Mary Magdalen.

The collect, epistle, and gospel. In the Sarum Missal there was provision for the first Easter celebration after midnight on Easter Eve. Following this order the Prayer Book of 1549 provided for two celebrations: at the first of which our present collect, epistle, and gospel were used. At the second celebration the collect now used on the first Sunday after Easter was said, and the epistle and gospel of the *Sarum use* (1 Cor. v. 6-9; S. Matt. xvi. 1-6). The *collect* has undergone considerable alteration, and its history illustrates the evolution of a collect. It is found in the sacramentary of Gelasius. It was altered by Gregory in his sacramentary, and again altered in 1549. It may be of use to notice the alterations and their meaning.

GELASIVS.

O God, who through thine only-begotten Son hast overcome death, and opened unto us the gate of everlasting life.

Grant unto us, we beseech thee, that we who celebrate the festival (*solemnia colimus*) of the Lord's Resurrection through the renewing of thy Spirit may rise from the death of the soul. Through our Lord.

GREGORY.

O God, who *to-day* through thine only-begotten Son hast overcome death, and opened unto us the gate of everlasting life.

Our desires, which by preventing us (by thy grace) thou makest us breathe forth, also by thy help bring to good effect (*prosequere*), through the same.

The idea in the collect of Gelasius is terse and clear ; it prays that through our Lord's Resurrection our souls may rise from that eternal death of the soul which is far worse than the death of the body. Gregory introduced a new and more complicated thought, viz., that by the virtue of our Lord's Resurrection our desires, inspired by God, may not die but live and bear fruit. Practically he substituted the resurrection of the will for the resurrection of the soul : he probably disliked the expression the 'death of the soul.' Our reformers, amplifying Gregory's idea, taught that as the sowing of the seed of good desires only comes of God's grace, so the growth of that seed, the bringing of those desires 'to good effect,' is also only of God's grace. In all three collects the connection with the Resurrection is evident. The translators here raise the subject of the doctrine of grace, concerning which there has unhappily been much strife: it was an old controversy in 1549 ; it was destined in a few years to be very acute, when the heresies of Calvin and Zwingli became unfortunately more known. Grace is of two kinds :—

1. *Preventing* grace, which enables us to will what is good.
2. Grace *working with us*, that we may bring the same to good effect. To which is sometimes added *subsequent* grace.

The truth of the assertion in the collect, and the untruth of all heresies on the subject are clearly shown by S. Paul's words : 'It is God which worketh in you both to will and to do of his good pleasure' (Phil. ii. 13).¹

The ascription of praise at the end of the collect was added at the last revision. There is no day on which such an ascription is more necessary ; it emphasises the words of the second morning lesson quoted above, 'I am he that liveth,' etc. No day in the whole year is so full of praise as this : and it should be unselfish praise to-day, not thinking of the unspeakable benefits it brings to us (that comes after), but of the glory of the Conqueror of sin and death : 'We thank Thee for Thy great glory.'

¹ The whole subject is carefully and clearly treated by Bishop Harold Browne at the end of his exposition of Article x. pp. 263-273.

MONDAY IN EASTER WEEK

The custom of keeping the *octave* of Easter with special services is very ancient; the sacramentary of Gregory and the Sarum Missal have services for every day in the week, but it was not an innovation to reduce these services to three, as was done in 1549. There had anciently been considerable diversity of use. The number *three* also seemed appropriate. Though the ancient collect has not been kept, the epistle and gospel are the same as in Sarum, with the addition of three verses to the epistle.

TUESDAY IN EASTER WEEK

With regard to this day also the epistle and gospel are practically the same. Till 1662 the second Easter collect was used, *i.e.* that now appointed for the Sunday after Easter.

THE FIRST SUNDAY AFTER EASTER

The popular English name for the day is *Low Sunday*, perhaps because, although the end of the octave (*clausum paschæ*) in comparison with the high festival of Easter, the services may be described as *low*.¹ The old name was *Dominica in albis* (*depositis*), *i.e.* the Sunday when the white chrysome of those baptized on Easter Day were put away. By the Greeks the day is called New Sunday or Sunday of Renewal. (It is also called *Quasi modo* Sunday from the introit 'as new-born babes.') It will be noticed how much reference there is to baptism, a fact further impressed by the epistle and gospel (which, with exception of alteration in both as to the number of verses read, are the same as in the Sarum Missal). The former gives S. John's

¹ Other definitions of the word have been suggested, *e.g.* *laudes* Sunday, from a shrinking from the modern association of the word 'low' with 'vulgar.' Nothing derogatory is meant by low numbers, low Dutch.

teaching about baptism, the latter the gift of the power of that absolution, which is first received in that rite. (Cf. 'I acknowledge one Baptism for the Remission of Sins.')

It is very fitting that, as on Easter Day we celebrate the triumph of our Lord, so on this day we should apply that triumph to ourselves; our first participation therein was at baptism, when we were baptized into His Death and *Resurrection*. The day was kept as a memorial not only of those baptized the Sunday before, but also as a new birthday for other baptized persons. If we keep the anniversary of the day when we were born as 'children of wrath,' we ought surely to keep that of the day when we were born as 'children of grace.'

The *collect* is that which was composed in 1549 and used at the second celebration on Easter Day and on Easter Tuesday and this day. In 1552, when the service of the second Easter Day celebration was discarded, this collect (though retained on the Tuesday) was struck out on this Sunday, and that for Easter Day inserted. It was put back in 1662. The collect in the old service-books before 1549 was discarded because there was little in it, which cannot be said of our present collect.

Almighty Father, an invocation not found elsewhere in the collects, but peculiarly appropriate on a day when we are reminded how we were made children of God in Holy Baptism.

To die for our sins and to rise again for our justification, a quotation from Rom. iv. 25. The compilers were particularly fond of such quotations in their prayers. We are reconciled by Christ's death, saved by His resurrection (cf. Rom. v. 10).

The leaven of malice and wickedness. Another quotation from 1 Cor. v. 8: *malice*=bad disposition, *wickedness* is that disposition put into practice, *active* malice. The allusion is to the careful putting away of leaven at the passover. That leaven is the type not only of sin, but of false doctrine (S. Matt. xvi. 12), hence the collect prays that we may serve Him in

Pureness of living and truth—a rendering of S. Paul's words, 'with the unleavened bread of sincerity and truth.' The Apostle's meaning might perhaps have been made clearer if his words had been rendered 'in pureness of living and in truth.'

THE SECOND SUNDAY AFTER EASTER

[The epistle and gospel are the same as in the Sarum Missal, except that the former has had two verses prefixed. The collect is from 1549.]

We must recall the purpose of these great forty days : as our Lord had prepared Himself for work during a similar period at the beginning of His ministry, so He prepared His Apostles during this forty days for their work. Hence, having thought of the Resurrection as relating (1) to Himself ; (2) to ourselves, we proceed to get some of that teaching which He gave when, as we shall hear in the epistle for Ascension Day, He was 'speaking of the things pertaining to the kingdom of God.' All the gospels are therefore from S. John, the epistles from the writings of S. Peter and S. James. The other S. James, the brother of S. John, died before he could write anything, perhaps that fact suggested in the far-off days that some words of his namesake should be read ; anyhow, he had listened to that teaching which it is the purpose of the Church to remember at this period.

To-day in both epistle and gospel the great teacher is set forth as the shepherd, and we pray in the collect that we may 'follow the blessed steps of his most holy life,' as sheep used to follow their shepherd. In the first lessons we have appropriate readings from the work of Moses, who led his people also like a shepherd.

The old collect spoke of the faithful as being 'snatched from the dangers of perpetual death' (*quos perpetue mortis eripuisti casibus*).

Our present collect is drawn up with great technical skill and abounds in teaching ; Dean Goulburn suggests that 'it contains more matter than any other collect.' The doctrine contained is so simple that it scarcely needs explanation here.

Thine only Son. In the editions of the Prayer Book till 1596 the words were 'thy *holy* son,' probably from a printer's error.

Endeavour ourselves. The word is used reflectively as in the Confirma-

tion and Ordination services, and in many writings of the time. The expression is French, *se mettre en devoir*, to make it one's duty to do. Of course no stress is to be laid on 'ourselves.'

THE THIRD SUNDAY AFTER EASTER

[Collect, epistle, and gospel are as in the Sarum use (except that the epistle is shortened by two verses).]

The *collect* is very ancient and is found in all three sacramentaries (Leo, Gelasius, Gregory). It had in view especially those who had been baptized at the Easter baptism (admitted into the fellowship of Christ's religion), and prays that they may by God's help keep their promises to renounce (eschew those things, etc.) and keep (follow all such things, etc.). The epistle gives elementary practical teaching such as would be given to the newly baptized, but such as all need. To baptize and to teach were the chief command of the forty days. The gospel gives our Lord's promise of return, which was repeated by the angels on Ascension Day (Acts i. 10, 11).

Of righteousness. Added by Gregory.

To their profession: in the original 'to that name' (*i.e.* Christians). The word *profession* was used in the Latin collect before, where we have the word 'fellowship.' It is used in the same sense twice in the baptism of infants (in the first rubric and last exhortation).

THE FOURTH SUNDAY AFTER EASTER

[Collect, epistle, and gospel from the old service-books, though the first has been altered. They are all on the subject of the gift of the Holy Ghost.]

The *collect* is very ancient, being found in Gelasius and Gregory: until the last revision it was a prayer for unity, for which we have not many in the Prayer Book. Till then it began, 'Almighty God, who dost make the minds of all faithful men to be of one will.' Quite a different idea was introduced by our present words, 'who alone canst order the unruly wills and affections of sinful men.' Nor is it easy to see why the alteration was made. Dean Goulburn suggests that the connection

of the opening words with what follows was 'perhaps one which was not sufficiently obvious, which was too far-fetched and does not strike the mind on the surface.' There must, however, have been other reasons for the change; as a matter of fact the ancient words were not strictly accurate. God does not make the minds of all faithful men to be of one will, which was abundantly evident in the noise of civil and religious discord in 1661. Bishop Cosin, we know, wanted to alter the words to 'make all men to be of one mind.' 'The unruly wills and affections of sinful men' was forced upon the revisers by the strife in which they lived. One may regret the change, but the alteration is another instance of the adaptability of our worship to the needs of all times. It was at this revision that the 'thanksgiving for restoring public peace at home' was composed, which in somewhat similar language speaks of 'the outrage of a violent and unruly people.'

THE FIFTH SUNDAY AFTER EASTER

Rogation Sunday

[Collect, epistle, and gospel as in the old service-books, with the addition of three verses to the gospel.] They are all very suitable for the Sunday before the Ascension: the epistle is a continuation of that for the previous Sunday from the *practical* teaching of S. James; the angels of the Ascension bade the eleven not stand 'gazing up into heaven,' but go back and work, so words are chosen from the Apostle of work.

The *gospel* is from our Lord's last discourse with the disciples before His death, and is specially appropriate because of the words, 'Again, I leave the world and go to the Father.' Collect, epistle, and gospel are also very suitable as an introduction for the *Rogation days* (*i.e.* the three following days of Litany, p. 92); indeed, it is possible that the words 'ask and ye shall receive' caused the selection of these days in this week.

The *collect* can be traced to the sacramentary of Gelasius: it has undergone little alteration except the addition of the words

‘holy’ and ‘merciful,’ and the substitution of ‘good’ for ‘right.’ The first words are a quotation from the epistle of the previous Sunday.

ASCENSION DAY

[The collect, epistle, and gospel are from the old service-books.] There is no certain evidence of the observance of this festival before the middle of the fourth century. Though Augustine of Africa at the end of the fourth century speaks of the day as celebrated throughout the whole earth, ‘*toto orbe terrarum*,’ and claims that whatever is universal must be ordained by the Apostles or by a general council, believing the observance of the day of Apostolic origin. Also it will be noticed that there is comparatively little said about the Ascension of our Lord in the Bible, the reason being that so much stress is laid upon Easter and so much proof of the truth of the Resurrection that the Ascension follows almost as a matter of course; hence S. John does not record the Ascension: if our Lord had risen, and that was abundantly proved, and if He was not in the world still, it was evident that He had returned whence He came. Indeed, Ascension Day is more a day for heaven than earth. It was our Lord’s coronation day: for us it proves that heaven is a place: our Lord, being perfect Man as well as perfect God, must be in some locality. It is the glorification of Manhood. It seems to have been the custom to observe the day by ascending some hill in memory of our Lord leading His disciples to the Mount of Olives; this was kept up in the Rogation processions, and is still in the beating of the bounds on this day.

The *epistle* and *gospel* commemorate the facts of the Ascension; the first morning lesson describes the appearing of the ‘Son of man’ before the ‘Ancient of days,’ and ‘there was given him dominion and glory and a *kingdom*.’ The second lesson gives S. Luke’s account of the Ascension. The first lesson at evening gives the type of the event of the day, the assumption of Elijah; the second lesson tells of our ‘great high priest that is

passed into the heavens'; but the fullest meaning of the day is revealed in the proper psalms. Matins, viii., xv., xxi.; even-song, xxiv., xlvii., cviii. Their appropriateness is evident.

Psalm viii. 'Thou that hast set thy glory above the heavens.'

„ xv. 'Lord, who shall dwell in thy tabernacle, or who shall rest upon thy holy hill?'

„ xxi. 'Be thou exalted, Lord, in thine own strength, so will we sing and praise thy power.'

„ xxiv. is so full of the Ascension that it has been claimed for it that it was sung by the angels on Ascension Day.

„ xlvii. 'God is gone up with a merry noise, and the Lord with the sound of the trump.'

„ cviii. 'Set up thyself, O God, above the heavens, and thy glory above all the earth.'

The *collect* is found in the sacramentary of Gregory, and resembles a very involved collect in that of Gelasius. It certainly was improved by the addition of the ascription of praise in 1662 from the Scottish Prayer Book of 1637; it was printed before without the conclusion. On no day are the words who 'liveth and reigneth' more suitable than on what may be called our Lord's coronation day.

In heart is not in the original, but was no doubt included in 'minds,' just as the *sursum corda* means that we are to abandon all worldly thoughts (S. Cyril).

And with him continually is an addition of 1549, but no new idea is brought into the collect by it.

SUNDAY AFTER ASCENSION DAY

The epistle and gospel were retained from the old service-books in 1549, but the collect, which was meagre and without reference to the events of the season, was discarded, and the Ascension Day antiphon of the *Magnificat* was turned into a collect. It is to be regretted that it is not still addressed to the second person of the Holy Trinity, as in the original: the title 'King of glory' is certainly applied to our Lord in Ps. xxiv., and when we remember that the only prayer of this

interval (Acts i. 24, 25) was addressed to Him, the fitness of addressing Him still at this time is evident. Moreover, our Lord's own promise is quoted, 'I will not leave you orphans' (S. John xiv. 18), a word which is better than 'comfortless,' and might have been retained here and in the Bible: the epistle and gospel dwell on the subject of expectation, as this day was anciently called *Expectation Sunday*.

WHITSUNDAY

It is natural to believe that the Jewish festival of Pentecost passed automatically into the Christian Whitsunday, and, as might be expected, there is evidence of its observance from the first. The former feast was in all probability to commemorate the giving of the law, and was therefore the birthday of the Church of Israel, and was also the great harvest festival. Hence the day was chosen by God Himself as the birthday of the Holy Catholic Church, and the commencement, in the three thousand baptized, of the harvest of the gospel. It is therefore a feast of divine institution.

The word *White-Sunday* seems to come from the fact that the vigil, like that of Easter, was a great occasion of baptism, and there would be during the week a large number of newly baptized adults gathered in from the heathen, wearing the white chrysoms. Against this it is to be remembered that the prefix *Whitsun* is oftener used than *Whit*, and that the ancient *White-Sunday*, *Dominica in albis*, was the Sunday after Easter.¹ On the Continent the usual title is the old word *Pentecost*, which has the same meaning as *quingagesima*, being the Greek, as the latter is the Latin for *fiftieth*.

[The collect, epistle, and gospel are the same as in the Sarum

¹ Other derivations are from *Wit*, i.e. wisdom; or *Pentecosten*, through the German *Pfingsten*, but these present difficulties which are absent in the more generally accepted derivations. Very learned notes on the name are to be found in Skeat's *Dictionary* and the *Prayer Book Interleaved*.

Missal.] The *collect* is to be found in the sacramentary of Gregory, and had been translated into English long before 1549. In an edition of the *Prymer*, printed in Maskell's *Monumenta Ritualia* (2nd ed., vol. iii. p. 31), which he judges not to be of later date than 1410, it is translated: 'God, that taughtist the hertis of thi feithful servauntis bi the lightnyng of the hooli goost: graunte us to savore rightful thingis in the same goost, and to be ioiful evermore of his comfort. Bi crist owre lord. So be it.' It is evident that the compilers had this translation before them. They added the words 'in all things,' and 'holy' before comfort.

In 1549 the *collect* began 'God, which as upon this day.' This was one of the matters of objection of the Puritans at the Savoy Conference, and was for their sake altered to 'who, as at this time.'

This *collect*, like many others, is so easy that it needs little explanation: therein is one of the beauties of the old *collects*—their simplicity; but if the teacher will get fixed into the children's minds that this is a prayer that will be of real help when they are in difficulty, or if only he can let it impress the need of offering prayers for guidance to the Holy Spirit, he will do something that will have far wider results than perhaps his most studied lessons.

For the *epistle* nothing could have been more fitly chosen than the account of the Church's birth on the last feast of Pentecost and the first Whitsunday (Acts ii.), nor for the *gospel* than our Lord's promise (S. John xiv.) of the Comforter.

The *proper lessons* are equally suitable. In the first morning lesson (Deut. xvi. 1-18) we have the institution of the three great feasts of the Church of Israel: the second lesson (Rom. viii. 1-18) shows us what are the effects of living after the Spirit. The evening first lesson (Isa. xi.) is the prophecy of the outpouring of the Spirit and of the 'peaceable kingdom,' or as an alternative (Ezek. xxxvi. 1-25) the promise of the blessings of God upon His Kingdom. The second lesson (Gal. v. 16-26) describes 'the fruit of the Spirit,' or (Acts xviii. 24; xix. 21) the

account of the giving of the Spirit at Ephesus, and the discomfiture of those exorcists who worked by the spirit of evil.

The proper psalms are :—

Matins—xlvi. The spiritual Sion as ‘the joy of the whole earth.’

lxviii. The praise of God for His care of His Church.

Evensong—civ. A description of the mighty power of God and a prophecy of its eternity. Verse 30, describing the power of God in nature and in man through His ‘breath’ or Spirit is particularly appropriate.

cxlv. ‘Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages.’

MONDAY IN WHITSUN-WEEK

The *epistle* for Whitsunday had described the birth of the Church, for to-day it gives us the account of its extension to the Gentiles by the baptism of the first Gentile, Cornelius. The *gospel* has reference to the fact that the season was one of baptism, and gives a discourse about the ‘light,’ under which symbol the Holy Spirit has so often revealed Himself.

The first lesson at *matins* shows the great contrast (Gen. xi. 1-10) between the confusion of tongues and the gift of tongues: the second lesson (1 Cor. xii.) the gifts of the Spirit.

At *evensong*: the first lesson (Num. xi. 16-31) the spirit which was upon Moses ‘put upon’ the seventy elders: the second lesson (1 Cor. xii. 27 and xiii.) is a description of the greatest gift of all—charity.

TUESDAY IN WHITSUN-WEEK

The *epistle* is the spread of the Church to Samaria: we might have expected the epistles of this Monday and Tuesday to have been reversed, as the baptism of the Samaritans was earlier in point of time, and was a preparation for the admission of Gentiles into the Church by the admission of those who claimed to be

Jews, and were at all events much Judaised. The *gospel* describes the Church as the sheepfold.

The first lesson at matins (Joel ii. 1-21) is the prophecy of the outpouring of the Spirit quoted by S. Peter on the day of Pentecost. The second lesson (1 Thess. v. 12-24) is chosen because of the injunction of S. Paul 'Quench not the Spirit.'

At evensong: the first lesson (Micah iv. 1-8) is a prophecy of the glory and peace of the Kingdom 'in the last days': the second (1 S. John iv. 1-14) warns us that there is the false spirit of 'Antichrist' to be guarded against. We can tell the difference, S. John shows us, by three things: every prophet (teacher) that denies Christ refuses to hear the Church (verse 6) and shows no love for God's creatures is false and not of God.

The appropriateness of the 'proper' Scriptures read at this time may well form the subject of a lesson. They may even be taken in the order in which they are read.

Lesson on the 'Proper' Scriptures for Whitsuntide.

	MATTER.	REFERENCES.
Whit- sunday	Christ promised the Comforter. Promise fulfilled on the birth- day of the Church.	Gospel. Epistle.
	Cf. the old feast of Pentecost (commemoration of the birth of the Church of Israel and giving of the law).	First morning lesson (Deut. xvi. 1-18).
	If we have the Spirit we shall overcome the flesh and be raised at the last day.	Second morning lesson (Rom. viii. 1-18).
	Isaiah and Ezekiel prophesied the effects of the founding of this Kingdom.	First evening lesson (Isa. xi.). Alternate (Ezek. xxxvi. 1-25).
	S. Paul bids us therefore 'Walk in the Spirit, and we shall not only overcome the flesh but evil spirits also.'	Second evening lesson (Gal. v. 16-26). Alternate (Acts xviii. 24; xix. 21).
	The rejoicing of the Church in the might and eternity of the Kingdom is shown in the psalms.	Ps. xlviii., lxviii., civ., cxlv.

LESSON ON THE 'PROPER' SCRIPTURES FOR WHITSUNTIDE—*continued.*

	MATTER.	REFERENCES.
Monday	This Church is a <i>light</i> .	Gospel (cf. S. Matt. v. 14).
	It extends to the Gentiles.	Epistle (cf. <i>Nunc Dimittis</i>).
	Just the opposite to Babel.	First morning lesson (Gen. xi. 1-10).
	It has marvellous gifts.	Second morning lesson (1 Cor. xii. 1-14).
	Compare the gifts given to Moses and the seventy elders.	First evening lesson (Num. xi. 16-31).
	The greatest of these gifts is charity.	Second evening lesson (1 Cor. xii. 27, and xiii.).
Tuesday	This Church is a <i>fold</i> .	Gospel.
	The Samaritans had been gathered into it before the Gentiles.	Epistle.
	Joel, as S. Peter said, had prophesied the effects of the giving of the Spirit.	First morning lesson (Joel ii. 1-21).
	It is a terrible thing to 'quench the Spirit.'	Second morning lesson (1 Thess. v. 12-24).
	'In the last days' the glory and peace of the Kingdom will be greater still.	First evening lesson (Micah iv. 1-8).
	Final warning: There is the false spirit of 'Antichrist' very active, but can be distinguished from the true Spirit of Christ, for he	Second evening lesson (1 S. John iv. 1-14).
	1. Denies Christ.	
	2. Refuses to hear the Church.	
	3. Shows no love for God or His creatures.	

TRINITY SUNDAY

This day differs from all others in the Christian year, for it does not celebrate an *event*, but a doctrine. It is to the Christian year what the *Gloria Patri* is to the canticles, or what the Apostles' Creed is to matins and evensong, an ascription of praise of One God in three Holy Persons for all that we have learned about Him and received from Him. The word *Trinity* does not occur in the Bible; it is first found in the writings of Theophilus, Bishop of Antioch, in the year 181 A.D., who speaks of the three first days of creation as 'types of the Trinity of God, and of His Word, and of His Wisdom.' But though the *word* is not mentioned in the Bible, the doctrine is very clearly revealed: indeed, sufficient proof is found in the fact of our Lord sending His Apostles to baptize into the name of the Father, and of the Son, and of the Holy Ghost; also it is proved by the separate manifestation of the Three Persons at our Lord's baptism, and by such passages as Eph. ii. 18: 'Through him (Christ) we both (Jews and Gentiles) have access by one Spirit unto the Father'; 'The grace of our Lord,' etc. The reason for the adoption of the word 'Trinity' was the growth of heresy, against which it was a convenient summary of the Catholic doctrine.

The octave of Whitsunday has been observed in honour of the Holy Trinity from early times in the West (in the East it is the festival of all the holy martyrs), but not as a separate festival. Indeed, it is claimed by a contemporary historian that its observance as a separate festival was first introduced by Archbishop Becket, A.D. 1162; it was adopted by the Western Church at the Synod of Arles, 1260.

[The collect, epistle, and gospel are as in the Sarum Missal.] The former appears first in the mass of the Holy Trinity in the sacramentary of Gregory; it is also in the Prymer, and was translated into English in the fourteenth century. The meaning of the last part of the collect was altered in 1662 from

'we beseech thee that through the steadfastness of this faith we may evermore be defended from all adversity' to 'that thou wouldest keep us steadfast in this faith *and* evermore defend us from all adversities.' It is difficult to see the reason for the alteration. The thought of the original collect was (as Canon Bright puts it) 'that our Creed is to be the shield of our life.' There are few truths that it is more necessary to impress at the present day, when the value of correct belief is so often neglected, but perhaps in 1662 the original words were thought to give some encouragement to the heresy that it does not matter what one does if one has Faith.

The *epistle* and *gospel* date from the time when the day was looked upon more as the octave of Pentecost: the former tells of the 'seven lamps of fire burning before the throne, which are the seven spirits of God,' and the latter tells us, 'Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.' But the epistle is very appropriate, because it contains the *Sanctus*, which also occurs in the first morning lesson (Isa. vi.). The second morning lesson (Rev. i. 1-9) is especially the revelation of the Unity: 'I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.' The *evening* lesson (Gen. xviii.) is the account of the 'three men' coming to Abraham, the symbolism of which must not be pressed too far. The alternative (Gen. i.-ii. 4) brings before us the work of the Holy Trinity in creation. In the second *evening* lesson (Eph. iv. 1-17) the *Unity* is dwelt upon: 'One Lord, one faith, one baptism, one God and Father of all, who is above all and through all, and in you all.' The alternative lesson (S. Matt. ii.) is the revelation of the Holy *Trinity* at our Lord's baptism.

There are no proper psalms in our Prayer Book, not from inability of finding those that would be appropriate, for the American Church has chosen for the morning Ps. xxix. and xxxiii. For the evening xciii., xcvii., and cl.

THE FIRST SUNDAY AFTER TRINITY

In the Greek and Roman churches this Sunday is counted as the second after Pentecost, and so with the Sundays following: our present numbering is taken from the Sarum Missal, and so dates from before the Reformation, and is one of the many signs of the independence of the Church of England.

[The collect, epistle, and gospel are as in the ancient services.] The *collect* is very old, being found in the sacramentaries of Gregory and Gelasius as well as the Sarum Missal: it is very literally translated, and has not been altered except slightly in its wording.

The prayer of last Sunday's collect was for faith; to-day's is for *good works*: 'that in keeping of thy commandments we may please thee both in will and deed.' Faith must come first, else there can be no service. The epistle teaches that if the love of God is in our hearts we shall show it by love to our neighbour: 'this commandment have we from him, That he who loveth God love his brother also.' The gospel, the parable of Dives and Lazarus, gives the dreadful result of not loving God, and therefore of not loving our neighbour: collect, epistle, and gospel are well linked together, and the first, still dwelling on the subject of Whitsunday, shows that all good works must come from 'the help of God's grace,' which means the Holy Spirit working in our hearts.

THE SECOND SUNDAY AFTER TRINITY

[Collect, epistle, and gospel are as in the old services.] The *collect* is found, as that for last Sunday, in both the sacramentaries of Gregory and Gelasius. In 1549, following more closely the original, it was, 'Lord, make us to have a perpetual fear and love of thy holy name; for thou never failest to help and govern them whom thou dost bring up in thy steadfast love. Grant this,' etc. The alteration to its present form took place in 1662; though there is no change of thought, the prayer is more in collect form.

The object of the prayer is mainly for *reverence*, 'a perpetual fear and love of thy holy name.' It is a prayer for one of the gifts of the Holy Spirit—holy fear: it is an excellent prayer for confirmation time,—in fact, it somewhat resembles the last collect in that service; and the word 'govern' reminds us of our baptism,—literally, the word means to 'steer or pilot': we were at baptism 'received into the ark of Christ's Church,' the boat of which He is the pilot. The epistle is from an earlier part of the epistle for last Sunday, and is upon the same subject; the last words of it, however, are appropriate for to-day's subject: 'hereby we know that he abideth in us by the Spirit which he hath given us.' The abiding presence of Christ is necessary for our abiding in the ark, and this presence again is 'by the Spirit.' The gospel (the great supper) gives us one of the most striking instances of irreverence in the Bible.

THE THIRD SUNDAY AFTER TRINITY

Collect, epistle, and gospel as in the old service-books; but the *collect* was altered to its present form in 1662 from its original more rugged, but more literal, form: 'Lord, we beseech thee mercifully to hear us, and unto whom thou hast given an hearty desire to pray, grant that by thy mighty aid we may be defended: through Jesu Christ our Lord.' It will be noticed that the last revision has added the ending, 'and comforted in all dangers and adversities.'

The old Latin collect begins literally with, 'O Lord, we beseech thee, mercifully hear our *deprecation*.' As we have no one English word for *deprecation* or prayer *against*, the word was left out; but this collect is a *deprecation*, and may suitably be used in explaining the 'deprecations' in the Litany.

Comforted: here to be taken in its literal meaning of *strengthened*.

Adversities, *i.e.* things against us, which, as often as not, are those things that we think are very much *for* us, *e.g.*, riches, health, prosperity, etc. (cf. prayer for Church militant). The epistle suggests the source of the 'dangers and adversities' to which we are subject (the devil), and

the gospel as appropriately sets forth, in the parables of the lost sheep and piece of silver, the defence and comfort of the second and third Persons of the Holy Trinity against such dangers. (Children should be reminded that in the third of the three great parables about the Prodigal Son, the work of the first Person with regard to the lost is even more fully set forth.)

THE FOURTH SUNDAY AFTER TRINITY

[Collect, epistle, and gospel as in the old service-books.]

The *collect*, which is taken from Gregory's sacramentary, has been altered in two respects: 1. *Increase and multiply*: in the original the latter word only is used (*multiplica*); the addition is another instance of the literary style of the day which loved to use two words for one thing, as in the exhortation in morning prayer. It has been suggested that to *increase* means to enlarge what already exists; to *multiply* means to make new sources of mercy. Our Lord *increased* the wine at the marriage feast; He *multiplied* the loaves and fishes. It was an advantage to get the word *increase*, which expresses the original better than its modern equivalent—*multiply*, i.e. make *manifold*; 'multiply' also conveys the idea of larger increase. 2. The second alteration is not an addition, but an omission: 'may so pass through things temporal' is in the Latin 'may so pass through the *good* things temporal.' The collect recognised the danger of prosperity, the idea is the same as that in Abraham's words to Dives, 'Son, remember that thou in thy lifetime receivedst thy *good* things' (S. Luke xvi. 25). The scope of the prayer is enlarged, but the warning of the danger of prosperity is omitted.

Ruler and guide (not the same word as *govern* in the collect for the second Sunday, see notes). *Ruler* (rector) means here one who rules,—the idea of God's *protection* runs through the collect ('the protector of all that trust in thee'), it shows His strength, without whom nothing is strong. *Guide* means also a leader: He not only shows the way, but leads us Himself into holy things; 'without whom nothing is holy.' Defence in adversity was the subject of last Sunday's collect, to-day it is protection on the journey. The epistle dwells on the danger of that journey, and shows how we need a strong ruler; the gospel shows how we want a holy guide who will lead us to be merciful.

THE FIFTH SUNDAY AFTER TRINITY

[Collect, epistle, and gospel as in old service-books.]

The *collect* is very ancient, being found in the sacramentary of Leo as well as that of Gregory. It is evidently an echo of trouble, and breathes hurriedly of the disturbed times in which it was made. This was more evident in the original, which was, 'Grant to us, we beseech thee, O Lord, that both the course of this world may be peacefully directed for us by thy ordinance, and that thy Church may rejoice in tranquil devotion, through our Lord.' It was composed at a time when incursions of 'barbarians' were disturbing the course of the world, and services were conducted often in secret, in fear and trembling. The reformers altered the collect to make it suitable for all times, but still it is the collect which the Church returns to in time of trouble. All through the war with the Boers¹ it was used daily in S. Paul's Cathedral and many other churches.

The alterations have put the collect into one sentence instead of two, as above, and altered 'may rejoice in tranquil devotion' into 'may joyfully *serve* thee in all godly quietness.' It is evidently more appropriate in times when we are able to worship God without any fear of hostile attack to remember our duty of *serving* Him.

The *gospel* describes the starting of the ship of the Church on its long voyage when the disciples were taught that henceforth they should 'catch men': the breaking of the net and the ship beginning to sink would be very appropriate in troubled times; the gospel, however, seems to be of earlier date than the collect, or probably the account of the stilling of the tempest would have been chosen: the epistle also was written in a time of trouble, and is very appropriate—'be not afraid of their terror, neither be troubled.'

¹ 1901-1902.

THE SIXTH SUNDAY AFTER TRINITY

[Collect, epistle, and gospel as in the old services, except that two verses have been added to the gospel.]

The *collect*, beautiful as it is, was even more beautiful in the original in the sacramentaries of Gelasius and Gregory, where it runs: 'O God, who hast prepared for them that love thee, good things which are invisible, pour into our hearts the affection of thy love, that we loving thee in all things, and above all things, may obtain thy promises which exceed every desire. Through our Lord.'

Good things which are invisible is of course taken from 1 Cor. ii. 9, where S. Paul quotes from Isa. lxiv. 4, or, as some suppose, from a lost apocryphal book. 'As it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him.' Our translation in the words 'such good things as pass man's understanding,' following an ancient liturgy, has taken the second expression of S. Paul, 'neither have entered into the heart of man,' and omitted the first, whereas the original collect did the opposite.

Loving thee above all things. With regard to these words something similar has taken place: in the original it is 'in all things and above all things'; the book of 1549 retained the '*in* all things' and omitted '*above* all things'; in 1662 *in* was discarded and *above* replaced instead. It may be regretted that both words of the original were not retained, for it is a beautiful truth that the love of God may be seen '*in* all things'—in the beauties of nature, in the quiet stars, and the restless sea, and the hearts of men.

The epistle and gospel have no connection with the collect.

THE SEVENTH SUNDAY AFTER TRINITY

[Collect, epistle, and gospel as in the Sarum Missal.]

The *collect*, which is found in the sacramentaries of Gregory and Gelasius, differs considerably from the translation: literally it is:—

'O God of hosts, to whom belongeth everything that is best. Plant in our hearts the love of thy name, and maintain in us the increase of religion, that thou mayest nourish in us that which is good, and with fatherly care (*pietatis studio*) guard that which has been nourished.' Here the prayer was that God, from

whom comes every good gift (S. James i. 17), would plant the good seed in our hearts, and of His care supply everything to make it fruitful, and when fruitful guard it from harm. Our translation invokes God's care more upon ourselves than upon what He has planted.

It is possible that the collect may be founded on the epistle, which dwells on the good and evil 'fruit,' and on the gospel which tells of the nourishment our Lord gave to the 4000.

Power and might.—**Author and giver.** Distinctions between these words may be discovered, but probably were not intended. Cf. our expression 'presented by the author.'

Graft. The first meaning of the word is 'sow,' and this does not cause a mixed metaphor: whatever there is that is good in us comes from His planting.

Thy Name. Not only do we pray that we may love God, but that we may love everything in which He manifests Himself (cf. the Third Commandment).

THE EIGHTH SUNDAY AFTER TRINITY

[Collect, epistle, and gospel as in Sarum Missal.]

The Latin collect begins, 'O God, whose providence in the ordering of what is his own, is not deceived.' In 1549 this was translated, 'God whose providence is never deceived.' It was not till 1662 that the present beautiful rendering was inserted, 'O God, whose never-failing providence ordereth all things both in heaven and earth.' The alteration shows us that Bishop Cosin and the other revisers studied the Latin original of the collects.

We humbly beseech thee. Much stronger in the original, 'we implore thee as suppliants' (*te supplices exoramus*).

There is no evident connection with the epistle and gospel.

THE NINTH SUNDAY AFTER TRINITY

[In Sarum Missal the epistle began at verse 6; collect and gospel are the same.]

The *collect* is very ancient, being in all three sacramentaries: in the sacramentary of Leo it was, 'Bestow upon us, O Lord, the spirit of always thinking what is good, and of doing it

promptly.' The sacramentaries of Gelasius and Gregory (probably by an error in copying the MS.) altered *promptus* to *proptius*, the *m* being taken for *pi*.

Who cannot do anything that is good without thee. The original is, 'That we who cannot even exist without thee may be able to live according to thee.' In the Prayer Book of 1549 the translation was more literal, 'That we which cannot be without thee.' As the meaning was capable of being misunderstood, the words were altered to their present form in 1662.

The *gospel*, the parable of the unjust steward, gives an instance of one who without God thought what was not 'rightful' and did it promptly; the epistle also gives instances from the history of the Israelites in the wilderness of the evil results of not thinking what is rightful but 'lusting after evil things.' This connection, however, may not have been intended.¹

THE TENTH SUNDAY AFTER TRINITY

[Collect and gospel as in Sarum Missal; epistle began at verse 2.]

This beautiful *collect* is one of the oldest in our Prayer Book, being in all three sacramentaries; it has several times been altered, but not in any way to change the meaning. The collect might be taken as a short commentary on the words, 'In earth as it is in heaven.'

There seems to be intentional connection with the gospel and epistle; in the former we have in the fate of Jerusalem the most pathetic instance of the result of not asking those things that God wished His people to ask. The Son of God was in their midst waiting to bless, but none asked His blessing,

¹ The difficulty of summing up the teaching of the offices of each day may be illustrated by the summary of three different writers on this Sunday. One writes that the keynote of the office of this day is struck in the words of the Gospel, 'Make to yourselves friends of the Mammon of unrighteousness.' Another gives us the subject, 'Privilege without obedience no security.' Another, 'Grace, Prevenient and Co-operative.' Of course it is very convenient for the teacher to have a summary of the day's teaching, but unless that summary is very evident it had better not be pressed.

therefore He leaves them with the sentence of doom upon His lips. From no city on earth were more prayers offered, yet what was most for their peace was hidden from their eyes. The epistle tells how all 'spiritual gifts,' and prayer is one of them, 'worketh that one and the self-same spirit.'

THE ELEVENTH SUNDAY AFTER TRINITY

[Collect and gospel as in Sarum Missal; epistle was only to verse 10.]

The *collect*, which is found in Gelasius and Gregory, was more literally but not so pleasingly translated in 1549 as follows:—

'God, who declarest thy almighty power, most chiefly in showing mercy and pity: Give unto us abundantly thy grace, that we, running to thy promises, may be made partakers of thy heavenly treasure: through Jesus Christ our Lord.'

Our present translation dates from 1662.

The collect is full of meaning and well repays study.

Almighty power. It is noteworthy that the highest exhibition of God's greatness is in His mercy, not in the wind, nor the earthquake, nor the fire, but in the still, small voice. We wonder at His power, as shown in the mighty sea and in the majestic order of the stars, but greater power still is shown in the gentle act of mercy. By a word He can create worlds; to forgive He gave His Son. An earthly conqueror shows his greatness not so much in the victory over his enemies as in clemency to his captives. In the epistle we have the greatest proof of 'almighty power' in the resurrection, our Lord's victory over the enemy before whom we all fall; and we have also a most notable instance of the greatness of that power in S. Paul's reference to himself as 'the least of the Apostles.' He, at all events, knew that 'almighty power' had been shown in his own forgiveness. The gospel, too, gives another instance in the forgiveness of the publican.

Mercy and pity: literally, in *sparing* and *pitying* as He spared the publican and pitied Saul of Tarsus; that is, not only spared him but helped him and used him afterwards.

It may be noticed that in the gospel we have a penitent publican, in the epistle a penitent Pharisee.

Grant us such a measure: literally, *multiply upon us* (cf. notes on fourth Sunday after Trinity).

Running: till 1662 more literally 'running to thy promises' (cf. Heb. xii. 1, 2; S. Mark x. 17).

THE TWELFTH SUNDAY AFTER TRINITY

[Collect, epistle, and gospel as in Sarum Missal.]

The *collect* is one of the oldest, and is found in the three sacramentaries. In 1549 the ending was awkward: 'giving unto us that that our prayer dare not presume to ask' (altered 1662).

The literal meaning of the collect as it is in the sacramentary of Gregory is, 'Almighty, everlasting God, who in the abundance of thy fatherly care exceedest both the merits and the prayers of those who pray: pour upon us thy mercy that thou mayest drive away what conscience fears and give what prayer does not presume (to ask). Through our Lord.' There is no special connection with epistle or gospel, though in the latter the case of the deaf and dumb man being *brought* to our Lord, although he could have come had he wished, is an instance of one getting more than he 'desired or deserved.'

THE THIRTEENTH SUNDAY AFTER TRINITY

[Collect, epistle, and gospel as in Sarum Missal.]

The *collect*, which again is very ancient and appears in the three sacramentaries, is somewhat like that for the eleventh Sunday, especially in its conclusion, which in the original is, 'that we may run to thy promises without stumbling.'

The subject of the day is unmistakably *service*. The collect asserts that the ability to do true (in original, *worthy*) and laudable (*i.e.* such as God will praise) service, is the gift of God. The translators showed their appreciation of this truth by the addition of the word *only* (1549). It goes on to pray that we may therefore so serve (or run to thy promises, the reference is again to Heb. xii. 1, 2) as to obtain those promises. The gospel, in the parable of the good Samaritan, gives our Lord's approval of the lawyer's summary of what service means, in answer to his own question, 'What shall I do?' viz. 'Thou shalt love the Lord thy God,' etc. It then goes on to explain

in the parable itself the other part of service, viz., towards our neighbours.

It can scarcely be without design that the subject of the epistle should be the relationship of the law to Christ and His Gospel; the design being to impress a secondary but very ancient interpretation of the parable, of which Origen, Augustine, and many others of the fathers were very fond, and which is sometimes pressed with too great minuteness. The wounded traveller is mankind, who on his downward journey from Jerusalem (Paradise) to Jericho (the world), is attacked by robbers (Satan). The priest (the Jewish worship), the Levite (the Levitical law) do nothing for the man, the good Samaritan (our Lord) provides the oil and wine (the sacraments), takes the man to the inn (the Church), intrusts him to the host (His ministers), and promises to return (the second advent). Both Bishop Wordsworth and Archbishop Trench assert that by joining this parable with the epistle, 'the Church of England seems to set the stamp of her approval on this exposition.'

The teacher will observe, however, that he must impress first our Lord's own interpretation of the parable, which is a highly *practical* interpretation, viz., *Go and do thou likewise*: to omit this meaning and elaborate the figurative interpretation is a temptation to an unpractical teacher.

THE FOURTEENTH SUNDAY AFTER TRINITY

[Collect, epistle, and gospel as in Sarum Missal.]

Another very ancient *collect*, found in the three sacramentaries, it has not been altered, indeed it would be very hard to improve upon the original or the translation.

The subject of the day is the increase of faith, hope, and charity: two of these are mentioned in the epistle as the 'fruit of the Spirit.' The healing of the ten lepers in the gospel may be taken as an instance of faith, as they asked; of hope, as they went to the priest; and of love, as the grateful Samaritan returned to adore his benefactor. Dean Goulburn suggests

that the miracle must be understood to have some connection with the prayer of the disciples which preceded it, 'Lord, increase our faith' (S. Luke xvii. 6).

THE FIFTEENTH SUNDAY AFTER TRINITY

[Collect as in Sarum Missal; gospel to verse 33; epistle substituted in 1549 for Gal. v. 25,—vi. 10.]

It is difficult to see why the reformers in 1549 changed the epistle, which was evidently referred to in the words, 'the frailty of man without thee cannot but *fall*': in that epistle, to quote the heading in our Bible, S. Paul 'moveth them to deal mildly with a brother that hath *slipped*.'

The *collect* is found in the sacramentaries of Gelasius and Gregory, and is an evident echo of the dangers which in the time of Gelasius threatened both Church and State. It was the time of the Pelagian heresy, which denied the necessity of grace, and would not allow that 'the frailty of man "without that grace" cannot but fall.' The danger that threatened the State was the incursion of the barbarians breaking up the Roman empire. Naturally the collect has always been a favourite in times of trouble.

Perpetual mercy: literally, *by perpetual propitiation*, which means the appeasing atonement wrought by Christ. The collect was of course composed with special reference to the Holy Eucharist, and it is easy to understand in times of great trouble with what force such an expression as 'perpetual propitiation' would appeal to anxious worshippers.

The frailty of man: in the original it is *humana mortalitas*, human mortality, which was a more direct reference to the heresy of Pelagius, who denied that death was the result of sin; the reformers did not feel it incumbent to retain the reference to a dead heresy, but the fact that the heresy is dead gives additional force to the collect. The alteration is an advantage.

Keep us: in the original the prayer is for the Church, 'keep *her*.' The subject of the day is evidently God's providence, which is so clearly taught by our Lord in the gospel from the Sermon on the Mount.

From all things hurtful: these words in the original were omitted in 1549, but restored to their place in 1662.

THE SIXTEENTH SUNDAY AFTER TRINITY

[Collect, epistle, and gospel as in Sarum, except that the last verse has been added to gospel.]

The *collect* is from the same source as that for the Sunday before, which it closely resembles (see notes).

Cleanse and defend: the rhythm of the original *mundet et munit* cannot be maintained in English. What the Church particularly needed at the time was internal cleansing from error, and external protection from assault, as she needs at all times; the cleansing must come first or else she cannot expect protection: her own need of cleansing has always proved a far greater danger than the attacks of her enemies.

Thy Church. In 1549 the word *ecclesia* was here translated *congregation*. In 1662, following Laud's Scotch Prayer Book, the more literal word was used: the change was partly on account of the *Congregationalists*.

Without thy succour: in the original *without Thee*, which means more; it is not only 'succour' that preserves (or governs) the Church, but its cleansing through the Holy Spirit.

Preserve: in the original *govern*, as the steersman governs his ship. Cf. S. James iii. 4.

By thy help and goodness: one word in the original (*munere*), but a word that has several meanings; the verb is translated above *defend*, and the meaning is that it may be *governed by thy defence*. There is no obvious connection with the epistle and gospel.

THE SEVENTEENTH SUNDAY AFTER TRINITY

[Collect, epistle, and gospel as in Sarum Missal.]

The *collect*, which is found in the sacramentary of Gregory, is quite literally translated and is a simple prayer for grace. The omnipresence of that grace is well expressed; it goes before us and follows after; it is around us and within, continually making us intent on good works.

THE EIGHTEENTH SUNDAY AFTER TRINITY

[Collect, epistle, and gospel as in Sarum Missal, except one verse prefixed to gospel.]

The *collect*, which again dates from the sacramentaries of Gelasius and Gregory, was translated more literally in 1549:—

'Lord, we beseech thee, grant thy people grace to avoid the

infections of the devil, and with pure heart and mind to follow thee, the only God.' This somewhat quaint wording was replaced by our present version in 1662.

Withstand the temptations. The Latin collect has *avoid the contagion*. There is something suggestive in speaking of the devil as a leprous or plague-stricken person; but as in 1662 the temptations of the world and the flesh were added, it was necessary to drop the instructive word *contagion*; and also *withstand* was inserted instead of *avoid*. No doubt the former is a more comprehensive word: still there are some sins which can only be withstood by avoiding all danger of contagion, by keeping out of the way of them.

Pure hearts and minds: 'With pure mind' seems to be the original, but there is another reading, 'with pure heart.' The translators were nothing loth to insert both readings.

THE NINETEENTH SUNDAY AFTER TRINITY

[Collect and gospel as in Sarum Missal; epistle, verses 23-28.]

The *collect* is found in the sacramentaries of Gelasius and Gregory. It is at the present day used perhaps more than any other: human nature is the same at all times and all the world over. That this short and earnest cry for God's help should be found equally fitting in the fifth century and the twentieth is instructive: to pray in the same words which the Church used fifteen hundred years ago shows how wonderfully the Church has provided for the needs of all times and all men.

The collect has been somewhat altered: literally the old collect was, 'Let the working of thy mercy, we pray thee, O Lord, direct our hearts; for apart from thee we are not able to please thee. Through our Lord.' In 1549 the words were, 'O God, forasmuch as without thee we are not able to please thee: grant that the working of thy mercy may in all things direct and rule our hearts: Through Jesus Christ our Lord.' The present version is from 1662.

Mercifully grant that thy Holy Spirit. This alteration in 1662 is an improvement: the sense of God's mercy was still retained, but the mention of the Holy Spirit, through Whom He works, is a truth that cannot be too often expressed.

In all things: added 1549.

Direct and rule. *Rule* was added in 1549, perhaps without the intention

of enlarging the meaning, but there is a distinction between the two. We have the *direction* of the Holy Spirit, but we do not always follow that direction, and so let Him rule us. The prayer is now an act of submission as well as a cry for help.

There is manifest connection between the collect, epistle, and gospel. In the gospel we have the healing of the sick of the palsy, which our Lord worked to show that He could forgive sin. In the epistle we have the contrast with the Gentile world and the baptized, corresponding to that between the man before and after his healing. In the collect we confess that like that man we can do nothing pleasing to God without His help.

THE TWENTIETH SUNDAY AFTER TRINITY

[Collect, epistle, and gospel as in Sarum Missal.]

The *collect* is found in the sacramentaries of Gelasius and Gregory.

Most : added in 1662, when also the words *we beseech thee* were inserted, as well as the *O* at the beginning ; perhaps the collect runs more smoothly than it did in 1549, when it was, 'Almighty and merciful God, of thy bountiful goodness keep us from all things that,' etc.

Of thy bountiful goodness. This is the paraphrase of 1549 of the one Latin word *propitiatus*, i.e. appeased, propitiated. The word is supposed to have referred to the propitiation through the offering of the Blessed Sacrament.

Keep us from all things that may hurt us. The Latin collect is, 'Shut out from us all things that are against us,' such as the hindrances which kept the guests from the marriage. The idea of the translation is different from the original, in which the prayer was that the things against us may be shut out from us ; now it is that we may be shut out from them. Both ideas are equally good and both are expressed in the Lord's Prayer, 'Lead us not into temptation, but deliver us from evil.'

Cheerfully. This word was substituted in 1662 for 'with free hearts,' which was more literal (*liberis mentibus*) but not so happy a rendering as the present word ; *cheerfully*, too, catches the spirit of the gospel : we want to come *cheerfully*, not like those who refused the invitation to the marriage feast, nor like those who were *compelled* to come in, nor like the man who came irreverently, without a wedding garment.

Those things that thou wouldest have done. In the original it is simply 'those things that are thine' (*quæ tua sunt*).

The connection between the collect and gospel has been noticed above ; the epistle contrasts the joyfulness of Christians,

such as they might be supposed to show at the marriage feast, with the drunken feasts which accompanied heathen rites.

THE TWENTY-FIRST SUNDAY AFTER TRINITY

[Collect as in Sarum Missal; epistle to verse 17; gospel to verse 53.]

The *collect* is found in the sacramentaries of Gelasius and Gregory, the words translated 'and with quiet' were added in the latter. The translators in 1549 purposely altered the wording, literally it would be, 'Bountifully grant, we pray thee, O Lord, being appeased, to thy faithful ones indulgence and peace; that at the same time they may be cleansed from all offences and serve thee wholly with a mind free from care. Through,' etc.

Grant, the word *largire*, to bestow abundantly, from it we get our word 'largess,' a bounty. The word 'appeased' (*placatus*) has been left out.

Pardon: in the original *indulgence*; the word had acquired an evil character in 1549 from the sale of indulgences; it had no such meaning when the collect was written.

Serve. The word *deserviant* means to give entire or devoted service. It will be noticed that the words 'at the same time' (*pariter*) have been omitted.

Quiet, *secura*: literally, 'free from care.'

The epistle speaks of war, the collect of peace; but peace is to be won by fighting: cf. Give *peace* in our time, because there is none other that *fighteth* for us but only Thou, O God. Both collect and epistle show that faith is necessary to obtain God's bountiful gifts: 'to thy faithful people.' 'Above all taking the shield of faith.' The gospel gives us an instance of Christ's bounty to one who had some faith, though little.

THE TWENTY-SECOND SUNDAY AFTER TRINITY

[Collect as in Sarum Missal; epistle begins at verse 6; gospel at verse 23.]

The *collect* is from the sacramentary of Gregory. The original

word *pietas* must be taken in a different sense from that which the translation of 1549 adopted (cf. notes on collect, Epiphany v.). The original is, 'Guard thy household, we pray thee, O Lord, with thy continual fatherly care.'

Devoutly given, etc. : literally, 'and may be devoted to Thy name in good works.'

There is no special connection between the epistle and the collect. The gospel contrasts the bounty of the king who forgave his servant with that servant's cruelty to his fellow.

THE TWENTY-THIRD SUNDAY AFTER TRINITY

[Collect and epistle as in Sarum Missal ; gospel to verse 21.]

The *collect* is found in the sacramentary of Gregory. Its fine words, *Deus refugium nostrum et virtus*, are a quotation from the first words of the Latin version of Ps. xlvii., *Deus noster refugium et virtus*.

Godliness—devout : the same word is used in the original. It might be translated, 'Who art the author of *devotion* be ready to hear the *devout* prayers.'

We beseech thee : added in 1662.

There does not seem to be any connection intended between the collect, epistle, and gospel.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY

[Collect as in Sarum Missal ; epistle, verses 9-11 ; gospel to verse 22.]

The *collect* is found in the sacramentary of Gregory.

Absolve : till 1662 the old French form, *assoil*, was used.

People, in the Latin *peoples*, with the evident intention of making the catholicity of the prayer as evident as possible.

All : added in 1662, probably with the idea of expressing more fully the meaning of *peoples*.

Bands. The original word is very expressive, and means the condition of those who have sold themselves into slavery for debt.

By our frailty : the word means 'in proportion to our frailty.'

Grant this : till 1662 the ending was, 'Grant this,' etc., the usual ending of collects being intended ; at the last revision our present fervent ending was inserted, and is appropriate when we consider ourselves in the position of those who have been loosed from bondage for debts that we could never pay.

There is no connection between the collect, epistle, and gospel so evident as to seem to be intentional.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY

[Collect, epistle, and gospel as in Sarum Missal.]

The *collect*. There is considerable difference between the original as it is in the sacramentary of Gregory and the translation. The quite literal translation would be, 'Stir up, we beseech thee, O Lord, the wills of thy faithful ones, that they, more willingly following to the end the fruit of the divine work, may obtain of thy fatherly care greater relief.'

It will be seen that our present version, though not exactly following the thought of the original, is better expressed and easier to understand.

Bringing forth the fruit of good works. This alters the sense of the Latin collect where the *work* is God's, 'pursuing the fruit of the divine work' (of the Holy Spirit in the heart). The change is noteworthy, and shows that the translators were not afraid to assert that good works obtain reward.

The collect has no special reference to Advent, as the epistle and gospel have, though it begins with the same words as that for the fourth Sunday in Advent, *excita quæsumus Domine*. An early English Missal used a collect still further resembling it, 'Raise up, we pray thee, O Lord, thy power and come among us,' which gives an entirely Advent meaning.

The passage appointed for the epistle is Jeremiah's prophecy of the coming of the Messiah, and the gospel, which is the same as that for Mid-lent Sunday, ends significantly with the words, 'This is of a truth that prophet that should come into the world.' Attention should be drawn to the fact that this gospel is the only one that is repeated, just as the miracle itself is the only one recorded by all four evangelists. The reason is that

the Church understands it, as our Lord intended it, to be a picture of the Church till He comes again. The Bread is the Bread of Life, first in the *Holy Communion*, and secondly in *teaching*, for 'man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'

The *rubric* assumed its present form in 1662: there was none in 1549. There was a similar rubric inserted in 1552, but it did not direct that the service for Trinity xxv. should always be used on the fifth Sunday before Christmas. In the Scottish Prayer Book of 1637 the reason is given: 'So that the five and twentieth shall never either alter or be left out, but be always used immediately before Advent Sunday, to which the Epistle and Gospel of that (*i.e.* of the twenty-fifth) do expressly relate.' The rule follows out the custom of the Sarum use, except that according to that the service for Trinity xxix. was to be repeated if necessary, instead of as now some of the Epiphany services.

In the American Prayer Book this Sunday is called 'The Sunday next before Advent,' a better name than our own. It should be pointed out that Advent thoughts begin on this Sunday.

THE SAINTS' DAYS AND MINOR FESTIVALS

Saints (ἅγιοι, *sancti*). The word is used in the Bible of all the faithful. S. Paul usually addressed his epistles to the *saints*, even though he had grievous faults to find with them (cf. Rom. i. 7; 1 Cor. i. 2; Eph. i. 1, etc.). 'Seeing every one who is called and baptized is thereby separated from the rest of the world which are not so, and all such separation is some kind of sanctification; seeing, though the work of grace be not perfectly wrought, yet when the means are used, without something appearing to the contrary, we ought to presume of the good effect; therefore all such as have been received into the church may be in some sense called "holy."—Pearson on *Creed*, Art. ix. It was not till the fifth century that the title gradually became restricted to those who most deserved it.

The observance of death days or burial days of the saints can be traced to the middle of the second century. S. Cyprian also, about A.D. 252, ordered the dates of martyrdoms to be noted, so that they might be commemorated at the anniversaries. The earliest form of such commemoration was by the mention of their names at the Holy Eucharist, if possible, at the graves or scenes of martyrdom. Very soon appropriate prayers were used on the days when the most eminent saints were remembered. It is not necessary here to trace the steps by which this salutary and natural custom was exaggerated to such a degree that in the days just before the Reformation it threatened to hide and obscure the worship of the Son of God Himself. We may be thankful that such misuse of these days did not lead to their disuse. One of the most popular books in the fifteenth century was the *Festival Book*, which contained short sermons to be read in Church on Sunday and other holy days, which usually began, 'Good men and wymmen, such a daye ye shall have saynt Andrewes daye, and ye shall fast the euen,' etc. They gave the history of the saints with many childish stories, which, however, according to Maskell (*Mon.*

Rit. i. exxvi.), 'were not intended to be believed as histories of true facts; but to be listened to merely as suggestions towards a better life, or warnings against those who might be careless or impenitent.'

SAINT ANDREW'S DAY (Nov. 30)

[Collect 1552; epistle and gospel Sarum Missal, the former verses 10-18 only.]

It is only natural that the festival of this saint, who was the first called, should come first in the Christian year: some, however, have thought that the reason for this priority is rather Gregory's great reverence for this saint, to whom he dedicated his monastery at Rome. His day, however, which is mentioned in the earliest known Kalendar of the fourth century, 'is perhaps the only festival of an Apostle claiming to be really on the anniversary of his death' (Bishop of Salisbury, *Ministry of Grace*, p. 419). The day seems to have been observed from the first. The Bible tells us little about this saint. We are told of his leaving his first master the Baptist and following Christ, to Whom he brought his brother (whether older or younger, we are not told) (S. John i. 35-42). It was he who called our Lord's attention to the lad with the loaves and fishes (S. John vi. 8, 9). He, with S. Philip, told our Lord about the Greeks who wanted to see Him (S. John xii. 22). And he was one of the four to whom our Lord foretold the destruction of the Temple (S. Mark xiii. 3). After the Gospels he is not again mentioned in the Bible except in the catalogue, Acts i. 13.

Later history attributes to him the foundation of the Russian Church (cf. Stanley's *Eastern Church*, p. 293).

He is believed to have been crucified at Patras, a seaport town of the Morea, upon a *decussate* cross (X). He is the patron-saint of Scotland, and hence his cross is on our national flag. As usual, the day of the martyr's death is commemorated, and is appropriately called his birthday.

The *collect* was made in 1552, and that which appeared in 1549 was discarded because it referred to the traditional account of the saint's death. It was: 'Almighty God, which hast given such grace to thy Apostle, saint Andrewe, that he counted the sharp and painful death of the cross to be an high honour, and a great glory: Grant us to take and esteem all troubles and adversities which shall come unto us for thy sake, as things profitable for us toward the obtaining of everlasting life: through Jesus Christ our Lord.'

The original in the Sarum Missal was discarded like so many of the saints' day collects, because of its reference to the invocation of saints. It may be translated: 'We humbly beseech thy Majesty, O Lord, that as the blessed apostle Andrew was eminent as a preacher and ruler of thy church, so he may be for us a perpetual intercession in thy sight. Through.'

The subject of the epistle is the rejection of the Gospel by the Jews and its acceptance by the Gentiles. The gospel describes the final call of S. Andrew together with his brother and two partners: his first call having been already read in the second lesson. The first lesson at *matins* (Isa. liv.) is about the call of the Gentiles. The first lesson at *evensong* (Isa. lxxv. 1-17) is about the same subject, the second lesson (S. John xii. 20-42) is about the Greeks coming to our Lord.

S. THOMAS (Dec. 21)

The Bible again tells us little about this saint: we do not even know what his name was, for the word *Thomas* is Hebrew, just as *Didymus* is the Greek, for a twin. We cannot think it was a name unless the other twin was a sister, of which there is a tradition, in which case they might be called *Didymus* and *Didyma*, but the suggestion is fanciful. Why was the Apostle called 'twin'? Eusebius tells us that his name was Judas. As there were two others of that name amongst the twelve, such a designation might be natural. As to who the other twin was is mere conjecture, but the fact that he is coupled with

S. Matthew in the three lists in the Gospels has led to the suggestion that the other was that saint.

The Bible gives us four sayings of his, all recorded by S. John : 'Let us also go that we may die with him' (xi. 16) ; 'Lord, we know not whither thou goest, and how can we know the way' (xiv. 5) ; 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe' ; and 'My Lord and my God' (xx. 25, 28). S. John also mentions him (xxi. 2) as one of the seven who were present at the second draught of fishes.

Tradition makes him preach in Parthia, Persia, and India. In the latter place he is supposed to have died by a spear. There are still Christians in Malabar who claim him as the founder of their church, and they call themselves 'Christians of S. Thomas.' (And though a later Thomas, a Nestorian missionary, is suggested as their founder, what little evidence there is is rather in favour of the Apostle.) His remains were removed to Edessa, where S. Chrysostom believed him to be buried, and a glorious church was erected over him. The popularity of the Norman name *Thomas* in England is due to the reverence in the Middle Ages for S. Thomas of Canterbury (Becket).

[Collect, 1549 ; epistle and gospel as in Sarum Missal, except that gospel ended at v. 29.]

The *collect* was made in 1549 in place of one which prayed that we might be 'helped by the patronage of S. Thomas.' There is no special reference to S. Thomas in the epistle, but the mention of the 'foundation of the Apostles and Prophets' would be appropriate on any saint's day. The gospel naturally gives the Apostle's confession of faith, and is one of the few gospels used alike by the English, Greek, and Roman Churches. (The Greek Church, however, keeps the festival on another day.)

The first lesson at *matins* (Job xlii. 1-7), when 'Job submitteth himself unto God,' could scarcely be more appropriate. The second lesson is our Lord's appearance when S. Thomas was not present (S. John xx. 19-24), the words immediately

preceding the gospel. The first lesson at *evensong* (Isa. xxxv.) may be explained by Prebendary Humphry (who was one of the committee who chose it), "Strengthen ye the weak hands," etc., v. 3, may be applied to S. Thomas. That he needed strengthening is seen in the second lesson, John xiv. to v. 8 ("Thomas saith unto him," etc., v. 5).'

It is appropriate that this saint should be commemorated on the day when there is least sunlight.

THE CONVERSION OF S. PAUL

This festival is comparatively of late date and only observed by the Western Church. It seems to have been adopted in the ninth century, but was not generally observed till the twelfth. Originally the festival of the Apostle was celebrated on the same day as that of S. Peter, from the tradition that they were both put to death by order of Nero on the same day (A.D. 68). On June 28, 258, their remains were removed to the church on the Appian Way, hence the choice of the date.

The idea of celebrating the *conversion* of the Apostle instead of his death suggests of itself a late date. The importance of that event cannot be exaggerated. There is no event in the history of any merely human being of more consequence to the world. On January 25th the Christians of Damascus still go in procession to the traditional scene of the conversion protected by a guard, and there read the account from the Acts.

[Collect, epistle, and gospel as in Sarum Missal, except one verse added to gospel.]

The *collect* is much the same as it was in the Sarum Missal. It was slightly different in the translation of 1549: 'God, which hast taught all the world, through the preaching of thy blessed Apostle Saint Paul: grant, we beseech thee, that we which have his wonderful conversion in remembrance, may follow and fulfil the holy doctrine that he taught: through Jesus Christ our Lord.' Our present version dates from 1662.

The appropriateness of the epistle and gospel is obvious.

The *lessons*. *Matins*: Isa. xlix. 1-13 was substituted in 1871 for a lesson from Wisdom because of the fitness of the words, 'I will also give thee for a light to the Gentiles,' and the expression in the first verse, 'The Lord hath called me from the womb,' suggested the second lesson (Gal. i. 1-11), which contains the words, 'God, who separated me from my mother's womb, and called me by his grace.'

Evensong: Jer. i. 1-11 was chosen in order to contrast the prophet's call with that of the Apostle. The second lesson has been retained so far as it relates to the *conversion* of S. Paul, *i.e.* Acts. xxvi. 1-21 instead of the whole chapter.

THE PRESENTATION OF CHRIST IN THE TEMPLE, COMMONLY CALLED THE PURIFICATION OF S. MARY THE VIRGIN

Our kalendar contains five days connected with the Blessed Virgin: two of them red-letter days, *i.e.* such days as were underlined with red in old kalendars, *viz.* the Purification and the Annunciation, and three black-letter days, *i.e.* days of secondary importance, *viz.* the Visitation, July 2; the Nativity, September 8; the Conception, December 8. Both the Greek and Roman Churches observe many other days connected with her: the five above-mentioned appear in all kalendars.

The festival of the Presentation was originally called *Hypapante*, *i.e.* meeting, from our Lord on that day meeting Simeon and Anna. It retains the name still in the East. It was most probably instituted by the Emperor Justinian about 541 A.D., at a time of great earthquakes, plagues, and famine which prevailed at Constantinople and in Asia Minor. It was not till the ninth century that the name *Purification* was given to it by the pope from S. Luke ii. 22. The day was originally intended as a festival of Christ, not of His Mother. It was more important to Him than to her; indeed, except to fulfil the letter of the law, no purification was needed after such a birth. It was a return to the early meaning of the day when the Prayer

Book of 1662 inserted the first title: '*The Presentation of Christ in the Temple, commonly called.*'

Another name, as old at least as the eighth century, is *Candlemas* (feast of candles), because it was the custom to go in procession with consecrated candles on this day, perhaps to represent the progress of the Virgin and S. Joseph to the Temple bearing Him, Who was then declared 'to be a light to lighten the Gentiles.' Many writers, however, suggest that the custom was intended to take the place of the heathen orgies of Ceres, when candles had also been carried in processions, and as it is evident that the Church did try to supply the place of abolished festivities by Christian holidays, there may be truth in the suggestion. S. Bernard, in a passage quoted by Blunt (*Annotated Prayer Book*) gives two very different reasons for the lights: (1) To signify that our light should shine before men; (2) Because the wise virgins went with their lamps lighted to meet the bridegroom. All that we can really be sure about is that more candles were used at this festival than at any other, for some pious reason which cannot now be ascertained with certainty.

[Collect, epistle, and gospel as in Sarum Missal, but epistle ended at verse 4, gospel at 32.]

The *collect* was somewhat altered in 1662, the word *everliving* being substituted for *everlasting*, and the present ending being adopted instead of 'so grant that we may be presented unto thee with pure and clear minds: By Jesus Christ our Lord.'

With pure and clean hearts. In the original, which is in the sacramentary of Gregory, the words are 'with purified minds.' Till 1662, 'with pure and *clear* minds.'

By the same. Notice the unusual form, *by* instead of *through*, i.e. the prayer is that we may be presented by our Lord. There is nothing in the original to show that this meaning was intended, though it is a possible translation; nor does the insertion of the word *by* in 1549 seem to have been intentional, as the words were printed, 'may be presented unto thee with pure and clear minds: By Jesus Christ our Lord.' This was altered in 1662 to 'may be presented unto thee with pure and clean hearts, by the same thy Son.' The change appears to have a doctrinal meaning, especially appropriate on a festival of the Blessed Virgin

Mary, to emphasise the fact that we are not presented to God through her mediation, but by her Son.

Suggested Lesson

Presentation.

This was the first time our Lord was in the temple: it was at a *purification*. Almost the last time He was in the same place He *purified* the temple itself.

Association.

The temple, therefore, was associated with *purity*; also, almost the first act as well as the last of His ministry was to purify the temple.

a. Inside.

Inside He was recognised by Simeon and Anna as the Messiah. There He astonished the doctors as a boy; there He uttered much of His teaching; there He was ever safe from harm. Cf. S. Matt. xxvi. 55. Even amongst the heathen temples were sanctuaries, and there criminals were safe.

b. Outside.

Outside at the Presentation the people who saw our Lord carried through the streets did not recognise Him as the Messiah. It was to the outside of the temple that Satan took our Lord to tempt Him. It is said of the Place where there is no temple, 'without are dogs' (Rev. xxii. 15).

Application.

At the door of the holy place, both in tabernacle and temple, was the brazen laver to show that purity is necessary for worship: the font at our church door teaches us the same: and to-day we pray that we may be presented with pure and clean hearts. We cannot get that purity except through the means of the Church.

BLACKBOARD SKETCH.

Inside.	Outside.
(1) Jesus recognised as Messiah.	(1) The people in the roads knew Him not.
(2) The boy Christ in the temple.	(2) The Virgin and S. Joseph 'sorrowing.'
(3) Begins and ends ministry by purifying.	(3) He drove <i>out</i> the buyers and sellers.
(4) Inside He taught.	(4) Outside the devil tempted Him.
(5) Inside the veil was rent.	(5) Outside they crucified Jesus.

S. MATTHIAS

Nothing is known of this saint except that before his election (Acts i.) he had been amongst those that had 'companied' with the twelve from the Baptism of S. John : he is naturally supposed, therefore, to have been one of the seventy. Traditions too are scanty and various : one describes him as working in Judæa, and dying there a natural death ; others say he was crucified in Cappadocia or Ethiopia.

There is no very early evidence of the festival being observed : there is a collect for it in the sacramentary of Gregory, but this is generally considered a later addition.

Before the revision of the Kalendar in 1662 S. Matthias's Day would in leap year fall on February 25 ; as the intercalated day, instead of coming at the end of the month, fell between February 23 and 24.

[Collect, 1549 ; epistle and gospel as in Sarum Missal.]

The *collect* was made in 1549 instead of an inferior one in the Sarum Missal, which spoke of the saint's 'intervention.'

The *first lessons* from the Apocrypha were discarded in 1871 for the account in the morning of the rejection of the unworthy and the raising up of the faithful priest, and the deprivation of Shebna and the substitution of Eliakim in the evening.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

The festival of the Incarnation naturally falls on March 25. It was well known in the seventh century, and the collect is found in the sacramentaries of Gelasius and Gregory. Like the Purification, it is a festival of our Lord as well as of His holy Mother. Unfortunately, in the later Middle Ages the Blessed Virgin was an object of extravagant and unscriptural worship, which she would have been the first to disclaim ; but the fact that some have erred in that direction is no excuse for irreverent treatment of her who was inspired to say that all generations should call her blessed.

[Collect (see note), epistle, and gospel as in Sarum Missal.]

The *collect* of the day in the Sarum Missal prayed that we might be 'helped by her intercessions,' it was therefore discarded; but instead of writing a new collect the compilers chose a post-communion collect in the sacramentaries of Gelasius and Gregory which they translated almost literally, and which has not been altered since 1549.

For the *epistle* we have Isaiah's prophecy of the miraculous birth of the Messiah, and for the *gospel* the angelic announcement of its fulfilment.

The apocryphal *first lessons* were altered in 1871: and now we have in the morning the promise to Eve, and in the evening 'the joy attending the declaration of good tidings' (Humphry).

S. MARK (April 25)

There seems little reason to doubt that S. Mark the Evangelist is the 'John whose surname was Mark' of Acts xii. 12, who also accompanied S. Paul and S. Barnabas (his own cousin) on their first missionary journey. For some unknown reason he left the Apostles at Perga and returned to Jerusalem, where his mother Mary's house was a recognised place of meeting of the Church in Jerusalem. S. Paul, we know, felt strongly about this separation at first, but was afterwards fully reconciled to S. Mark, whom he describes in the last epistle he ever wrote (2 Tim. iv. 11) as 'profitable to me for the ministry.' It is probable that S. Mark was with S. Paul at his martyrdom. He may have been converted by S. Peter, who calls him 'my son' (1 S. Peter v. 13). There is, however, no foundation for the suggestion that he was the 'devout soldier' sent by Cornelius to fetch that Apostle to Cæsarea (Acts x. 7). The theory that he was the young man of S. Mark xiv. 51, 52 (an incident described only in his gospel) has possibility, but is without proof.

The harsh judgment usually passed upon this saint for his 'desertion,' as it is wrongly called, is much to be deprecated. S. Paul would be a difficult person to travel with, and it is on travel that difference of character is most accentuated: there

may have been faults on both sides, and we know that S. Barnabas, who knew all the circumstances of the separation, did not agree with S. Paul in his treatment of the young man. It is quite possible, too, that S. Mark, whose attachment to S. Peter we know, did not at first approve of S. Paul's attitude towards the Gentiles.

The later history of the saint rests on fairly trustworthy evidence. He was sent to Egypt by S. Peter, and there founded the learned Church of Alexandria, which was destined to occupy for several centuries a prominent position. At Alexandria he was martyred on account of his opposition to the worship of Serapis. On April 25 (probably Easter Day), about the year 64, he was dragged to prison and put to death the following day. It is natural to think that his festival would be commemorated in his own city from the first, and that its observance would spread from so well known a centre as Alexandria to all parts of the Church: there is at all events provision for the festival in the sacramentary of Gregory.

The celebrated liturgy of Alexandria bears S. Mark's name, as does also the litany inaugurated by Gregory at Rome.

His body was carried to Venice (A.D. 465), of which he is the patron saint.

[Collect, 1549; epistle and gospel as in Sarum Missal, but epistle only to verse 13 and gospel only to verse 7.]

The *collect* was composed in 1549 instead of that of the Sarum Missal, which asked that we might be 'defended by his prayer.' It was slightly altered in 1604 and again in 1662.

Like children: a somewhat harsh judgment of children, harsher in fact than S. Paul's words in the epistle (Eph. iv. 14), where the simile is that of *infants* tossed by the waves. Cf. The same apostle's 'when I became a man I put away childish things.'

The *proper lessons* were selected in 1871 instead of those from the Apocrypha. The first lesson at *matins* (Isa. lxii. 6), 'the office of God's ministers; in unison with the epistle of the day' (Humphry). The first lesson at *evensong* (Ezek. i. 1-15) is the vision of the 'four living creatures,' which have always been

considered as symbolising the four Evangelists. That which had 'the face of a man' represents S. Matthew, who dwells on the humanity of Christ. The lion is the type of S. Mark, who describes the kingly character of the Son of David. The ox of S. Luke shows the sacrificial work of our Lord. The eagle represents the lofty doctrinal flights of S. John.

S. PHILIP AND S. JAMES (May 1)

The reason for coupling two saints, as also in the case of S. Simon and S. Jude, may be because our Lord sent His Apostles 'two and two': for the same reason also the Evangelists use the same method in their lists. We might have expected that two whose names appear together in the Gospels would have been united in the Kalendar, but this is not done on either occasion. S. Philip is in the Gospels coupled with S. Bartholomew (the most natural combination, as the latter was brought to our Lord by S. Philip), in the Acts with S. Thomas. Our present arrangement is of great antiquity in the West, as it is found in the sacramentary of Gregory and earlier.

The date was chosen because on May 1, 561, a church was dedicated to them at Rome. S. Philip was one of the first chosen of the twelve. Our Lord *found* him (S. John i. 43), which means that he *sought* him: very early tradition supposes him to have been the disciple who asked to be allowed to go and bury his father. It was he whom our Lord proved with the question, 'Whence shall we buy bread that these may eat?' (S. John vi. 5, 6). It was to him, perhaps from his Greek name, that the Greeks who wished to see our Lord first applied (S. John xii. 20-22). His inquiring disposition is shown by the request, 'Lord, show us the Father' (S. John xii. 8). He was evidently one of the seven at the second draught of fishes. His subsequent history is more than usually contradictory and hidden under a multitude of legends: it is perhaps true that he died a martyr's death in Phrygia after having drawn the people from some evil worship symbolised by a great snake.

S. James,¹ the first bishop of Jerusalem, and the author of an epistle, was our Lord's brother, probably son of Joseph by an earlier marriage. He never left his flock at Jerusalem in all their troubles. His holiness earned for him the title of 'the Just' from Jews and Christians alike. He must have been about ninety years old at his death. He is said to have been hurled down from a gable of the temple, whence he had been speaking to the people about his Master. The fall did not kill him, so they stoned him, till a fuller in mercy smote him on the head with a club; he died praying for his murderers.

[Collect and epistle, 1549 (instead of an epistle from Wisdom v.); gospel, Sarum Missal, with last verse added.]

The collect. The old collect, which prayed that 'as we rejoice in their merits we may be instructed by their examples,' was discarded in 1549 and a new collect made. At first it was: 'Almighty God, whom truly to know is everlasting life: Grant us perfectly to know thy Son Jesus Christ, to be the way, the truth, and the life, as thou hast taught Saint Philip and other Apostles: Through,' etc. Put in present form in 1662.

Whom truly to know: like the corresponding words in the second collect at Morning Prayer, 'in knowledge of whom standeth our eternal life,' a quotation from S. John xvii. 3. The words are very appropriate on the day when we commemorate the Apostle whose question our Lord answered by saying, 'He that hath seen me hath seen the Father.'

The way, the truth, and the life. Again a quotation (S. John xiv. 6), but said to S. Thomas, whom of the twelve S. Philip most resembled.

Walk in the way: also appropriate, as S. James is the Apostle who dwells most on the necessity of good works.

The lessons. The apocryphal first lessons were discarded in 1871, and Isa. lxi. was chosen for first *matins* as it describes the blessings which come from the preaching and hearing of God's word. The second lesson (S. John i. 43) relates the call of S. Philip, and was in the old table. At *evensong* Zech. iv. was chosen because the two olive-trees on each side of the candlestick may be taken to represent the Apostles.

¹ The epistle of the day identifies this saint with the writer of the epistle. Whether he is the same as the disciple, the son of Alphaeus, is a vexed question. Cf. Lightfoot's *Galatians*, 'The brethren of the Lord.'

S. BARNABAS (June 11)

This Apostle's original name was Joseph, he was called Barnabas by the Apostles. Whether that name means 'consolation' as in Authorised Version or 'exhortation' as in the Revised Version cannot be decided: the latter translation is given as an alternative in the margin of the Revised Version. Circumstances which are unknown caused him to be so called [*ὁὶς παρακλήσεως*, the corresponding word when applied to the Holy Spirit is translated *Comforter*]. He was a Levite of some wealth, of the island of Cyprus. According to tradition he had been one of the seventy and had been converted by the miracle at Bethesda. After his departure from S. Paul (Acts xv. 39) his history is not recorded. As usual tradition is contradictory: he is said to have founded the Church of Milan, but a more likely tradition is that he was stoned at Salamis in Cyprus about the year 64 A.D., near which place his body is said to have been discovered about four hundred years after with a copy of S. Matthew's Gospel. This tradition was generally believed in the Church. His festival does not seem to be of early date: all we can be sure about it is that it has been observed from the seventh century. There is a spurious epistle ascribed to him, and by some he is supposed to be the author of that to the Hebrews.

[Collect and epistle, 1549; gospel, Sarum Missal.]

In 1549 the Sarum epistle, which was that used on the vigil of any Apostle, was discarded, and the Roman epistle was adopted with the omission of a few verses.

The *collect* in the Sarum Missal, which prayed for the intercession of the saint, was rejected and the present collect compiled: it was slightly altered in 1662.

Singular gifts of the Holy Ghost, *i.e.* remarkable gifts, perhaps the idea may have originated with the name of the 'Comforter': at all events the expression is appropriate. He had the gift of comforting, of sympathy; he was evidently of striking appearance (Acts xiv. 12) and of ready speech.

Grace to use them. A very necessary prayer. Experience teaches us that failures more often arise from neglect of gifts, or the misuse of them,

than from their absence. Samson had the singular gift of strength, Solomon that of wisdom, but these gifts were in both instances misused. So at Confirmation we are endued with singular gifts, but all who are confirmed do not show signs of their possession, chiefly from the neglect of praying, as this collect teaches us, 'for grace to use them alway to thy honour and glory.'

The *lessons* were all changed in 1871: instead of the apocryphal first lessons, Moses' benediction of the tribe of Levi (Deut. xxxiii. 1-12) was chosen for *matins*, as S. Barnabas belonged to that tribe; Acts iv. 31 (the first mention of the saints) was chosen for the second lesson.

At *evensong* Nahum i. gives the prophecy of 'him that bringeth good tidings, that publisheth peace.' For the second lesson Acts xiv. 8 (Lystra) is substituted for Acts xv., 'a passage which, as it only speaks of S. Barnabas jointly with S. Paul, appears less appropriate' (Humphry).

S. JOHN BAPTIST (June 24)

This day is peculiar in that it commemorates the birth, not the death, of the saint. Although his death is commemorated also by our Church (August 29) as a 'black-letter' day, a day of far less importance, as it has always been considered by the whole Church, this is one of the four birthdays observed, the others being that of our Lord, of the Virgin (Sept. 8), and that, as it is often called, of His Church. It naturally comes six months before Christmas, but it has been supposed to be connected with his own saying, 'He must increase, but I must decrease': from June 24 the days begin to shorten, from December 25 they lengthen. The festival was one of the earliest to be observed, and is mentioned by S. Augustine.

[Collect and epistle, 1549; gospel as in Sarum Missal, with the *Benedictus* added.]

The ancient epistle was from Isa. xlix. Being a prophecy of Christ it was not so appropriate as the present epistle. Our Church has added the *Benedictus* to the gospel, otherwise it is the same as that used throughout the whole Church, East and West.

The *collect*. There is nothing objectionable in the old collect, which might be translated, 'God, who madest the present day honourable for us by the birth of the blessed John: grant to thy people the grace of spiritual joys and direct the minds of all the faithful into the way of eternal salvation. Through our Lord.'

The reason of its rejection was probably its meagreness. The present collect is the same as in 1549, with the alteration of preaching of *repentance* (1662) instead of preaching of *penance*. The true practical lessons drawn from the Baptist's life and death in our present collect are extremely appropriate and should be made the heads of a lesson.

The only change in the *lessons* is that the latter portion of Mal. iii. and S. Matt. xiv. have been omitted, 'as they have no reference to the Baptist' (Humphry).

S. PETER (June 29)

This is naturally one of the most ancient Christian festivals; there is historical evidence of it being kept from the fourth century, how much earlier we do not know. Originally S. Peter and S. Paul were both commemorated on this day from the early tradition of their being martyred at Rome on the same day.

[Collect, 1549; epistle and gospel as in Sarum Missal.]

The old *collect* was one of those translated in the *prymer*; with its antiphon, versicle, and response it was:—

Ant. Petir apostil and paule the techer of folke of kynde, (*i.e.* gentiles) thei han taught us thi lawe, lord.

Vers. The sown of hem went oute in to alle erthe.

Resp. And her wordis in to the coostis of the roundnesse of the erthe.

God, that hast halewid this day with martirdom of thin hooli apostlis petre and paule: graunte to thi churche in alle thingis to folowe the biddingis of hem of whom she took bygynnyng of cleene religioun. Bi crist oure lord.

Our present collect, which appeared in 1549, evidently had the above in mind from the words, 'and the people obediently to follow the same.'

Many excellent gifts. The word 'many' is wisely inserted, for the list of them is long, and a good lesson may be given on them alone.

(1) There is his name, *Peter*, i.e. a stone or piece of rock, which meant so much for him, and for us shows how important Christian names are.

(2) The 'power of the keys,' bestowed in the gospel of the day. A key opens; so S. Peter opened the door of the Church to the Jews on the day of Pentecost, and to the Gentiles when he baptized Cornelius. Bishop Gore on binding and loosing may be profitably studied.

A key also shuts: S. Peter shut out Simon Magus from the Church.

(3) The power of absolution, also bestowed in the gospel.

(4) The gift of the Holy Spirit at Pentecost.

Many other gifts may be shown; it should be noticed how the bestowal of gifts is often dwelt upon in the collects and saints' days. Cf. S. Andrew, 'didst give such grace'; S. Barnabas, 'did endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost' (cf. note); S. Bartholomew, 'didst give to thine Apostle Bartholomew grace.'

Earnestly to feed thy flock: 'Earnestly' because of the threefold reiteration of the charge (S. John xxi., the same word is used in the heading of the chapter, 'earnestly commandeth Peter to feed his lambs and sheep').

May receive the crown: an apt quotation from S. Peter's own words (1 v. 4): 'ye shall receive a crown of glory that fadeth not away.'

The *lessons* were altered in 1871, instead of the apocryphal Old Testament lessons. At *matins* Ezek. iii. 4-15 was chosen because of the words, 'thou art not sent to a people of a strange speech—but to the house of Israel.' At *evensong* (Dan. x. 4), Daniel strengthened by an angel as S. Peter was delivered by the same agency. The New Testament: at *matins* S. John xxi. 15-23, our Lord's charge to this Apostle, instead of Acts iii. At *evensong* part of Acts iv. (8-23) is read instead of the whole chapter. An excellent subject for a lesson on this day is to contrast him as Disciple and Apostle. As a Disciple he was

singled out by our Lord for sterner rebuke than any except Judas, indeed the rebuke was almost as stern ; and yet what a change after he was an Apostle and had received the Holy Spirit. A judicious teacher can make this point of use to his bad boys, who often turn out good men, and can take the opportunity of warning his good boys not in after-life to disappoint him.

[S. MARY MAGDALENE (July 22)]

In 1549 the following collect was composed instead of the old Sarum collect, which was singularly beautiful and might with slight change have been adopted :—

‘ Merciful Father, give us grace, that we never presume to sin through the example of any creature, but if it shall chance us at any time to offend thy divine majesty, that then we may truly repent, and lament the same, after the example of Mary Magdalene, and by lively faith obtain remission of all our sins : through the only merits of thy Son, our Saviour, Christ.’ The epistle and gospel were those anciently used, viz. for epistle, Prov. xxxi. 10-31 ; gospel, S. Luke vii. 36-50.

Collect, epistle, and gospel disappear in 1552, and the day became a black-letter day instead of a festival. The reason for the change, about which there was hesitation, was that the service of the day was based upon the assumption that S. Mary Magdalene and the woman in S. Luke vii. were the same. As there is no certainty for the agreement, and as the Eastern church generally discards it, the author of the book of 1552 acted wisely in not accepting the tradition, but they might have kept the day.]

S. JAMES (July 25)

Of S. James, sometimes called the Greater, which may refer to his stature, the elder brother of S. John, we know little because of his early death in 44 A.D. He was the first of the Apostles to be martyred, while his brother was the last survivor of the twelve. His festival with his brother was one of the earliest to be observed. The date is obviously at the wrong time

of the year, as the Apostle was killed shortly before the passover. He is the only Apostle whose death is recorded in the Bible. The traditions of his connection with Spain, both before and after his death, are altogether untrustworthy.

[Collect and epistle 1549. Gospel from Sarum Missal with five verses added.]

The *collect* was composed in 1549 instead of the old form which pleaded the guardianship of the saint.

Thy holy Apostle S. James. The word *saint* is really unnecessary, as it is a repetition of 'holy' just before; it was not in the book of 1549, nor in all editions of the later books till 1662. It is well to use this repetition of the word to show children that they should use it at all times.

The *epistle* records the martyrdom of the saint; the shortness of the account probably prevented its adoption till 1549 (Ep. ii. 19-22 was the old epistle). The brevity of the account shows how little the Acts was intended to be a biography of the Apostles.

The *gospel* gives the account of Salome's ambitious request for her sons. It should be pointed out that our Lord shows no sign of displeasure—is He ever displeased with a mother's prayer? (Cf. Canon Scott Holland's sermon *The Power of a Mother's Prayer*: John Murray.) Also He knew that the answer of the brothers was no idle boast: He was looking forward, and knew that S. James would be the first to drink of that cup and S. John would take the deepest draught of it.

The *lessons* were altered in 1871. Before that the Old Testament lessons were from the Apocrypha, and there were no special second lessons.

Matins: the first lesson (2 Kings i. 1-16) gives the account of Elijah calling down fire from heaven, to which SS. James and John allude in the second lesson (S. Luke ix. 51-57).

Evensong (Jeremiah xxvi. 8-16): the prophet threatened with death for his faithfulness in prophesying; to be compared with the epistle for the day, which relates the martyrdom of S. James. There is no proper second lesson.

A point to be noticed in a lesson on this day is the privilege of brotherhood: the sons of Zebedee were always together,

linked even in one name by our Lord Himself—Boanerges—yet how soon divided for ever on earth. One of the bitterest regrets of later life may be to have slighted the love of a brother who is dead. The subject of *brotherhood* is useful to teach: there are many examples that the teacher may work in, Cain and Abel, Esau and Jacob, Joseph and his brothers, David and his brothers. For girls instances of sisters should be taken. Leah and Rachel, Orpah and Ruth, Martha and Mary.

[THE TRANSFIGURATION (August 6)]

At an uncertain date this day was observed in the middle ages as a commemoration of our Lord's Transfiguration. (The subject is excellently dwelt upon in Sparrow Simpson's *Minor Festivals of the Anglican Calendar*, Rivington.) It is much to be regretted that no English Prayer Book has turned the day into a red-letter day.

The American Church has made a new collect and appointed an epistle, S. Peter's account of the scene (2 S. Peter i. 13-18) and S. Luke's account for the gospel (S. Luke ix. 28-36). The collect is:

O God, who on the mount didst reveal to chosen witnesses Thine only-begotten Son wonderfully transfigured, in raiment white and glistening; mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, Who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God, world without end.
Amen.

The great point to be dwelt on is the proof the Transfiguration affords of our Lord's divinity.]

S. BARTHOLOMEW (August 24)

There is considerable difficulty with regard to this saint. He is now commonly identified with Nathanael (for the arguments see Canon Newbolt's *Handbook of S. Matthew*, p. 78, in this series.) As

the name Bartholomew is a patronymic and means son of Tholmai, it is evident that the Apostle must have had some other name, and there is no one else of the Twelve with whom he can be identified with so much probability, though there is a vague tradition that he was the same as Simon the Cananite. This view, however, was not held in the Western Church, which did not believe that Nathanael was a disciple at all, and asserted that his learning and position in life disqualified him for a place amongst those whom our Lord chose from a humbler class of life: it is, however, hard to believe that such a reason would weigh with our Lord, or that He Who so seldom praised would not allow the man to be a disciple to whom He gave the striking commendation, 'Behold an Israelite indeed, in whom is no guile' (S. John i. 47). The tradition of the identification comes from the Eastern Church, which is more likely to be correct on such a matter: no support is given to it in collect, epistle, or gospel. In the new table of lessons, however, our Church in 1871 gave a somewhat hesitating support to the identification, by choosing instead of the apocryphal Old Testament lessons, Gen. xxviii. 10-18 (the angels ascending and descending, cf. S. John i. 51), and for evensong Deut. xviii. 15 (the prophecy of Moses about the Messiah referred to in S. Philip's words to Nathanael, 'We have found him of whom Moses in the law and the prophets did write'). Further than that our Church would not go. Dr. Humphry, who is so often quoted on the subject of the lessons as he was one of the compilers of the new Lectionary, clearly expresses the attitude of the Church of England on the subject: 'Neither in the old nor in the new table are proper second lessons appointed for this day. S. John i. 43 would probably not have been suitable, even if it had not already been chosen for S. Philip and S. James's Day. For although the identity of Bartholomew with Nathanael is implied in the selection of the first lessons, it would have been a more decided assertion of it than perhaps the Church is warranted in making to have selected S. John i. 43 as a lesson for this day.'

Of Nathanael, assuming him to be S. Bartholomew, the Bible

tells us little. There is a tradition that he was the bridegroom at the marriage feast at Cana.

Subsequent tradition about S. Bartholomew is that he preached the Gospel in India, where he was beheaded, after having been flayed alive. He is said to have left a copy of S. Matthew's Gospel in the Hebrew language.

[Collect, epistle, and gospel as in Sarum Missal.]

The *collect*. The petition, though not the address, is from the old form; it was somewhat different in 1549: 'Grant we beseech thee, unto thy church, both to love that he believed, and to preach that he taught.' The addition of the words 'and receive the same' (1662) emphasises the fact that not only is the preaching of the Word by His ministers the gift of God, but that the receiving of it by the laity is also due to the grace which comes from the same source.

The *epistle* is a general epistle which might be used on the festival of any Apostle. The *gospel* still perpetuates the tradition that S. Bartholomew was of noble birth, and that the strife among the Twelve arose on account of his difference of position.

For *lessons*, see above.

[It will be found an interesting exercise to discuss with the class the identity in question.]

S. MATTHEW (Sept. 21)

The festival of this apostle and evangelist seems to be of late observance, the Eastern Church celebrates it on November 16. The history of him beyond the scanty records of the Gospel is of the vaguest description. (Cf. Canon Newbolt's *Handbook on S. Matthew*, p. 10.) It is very doubtful where he laboured and whether he died a natural death, but the Church commemorates him as a martyr.

[Collect and epistle, 1549; gospel, Sarum Missal.]

The *collect* was composed in 1549, instead of one which merely asked for the intercession of the saint.

Inordinate, i.e. not under control, not subject to rule.

The *epistle*. Till 1549 Eph. ii. 19-22 was read and was a very suitable epistle. The present passage was probably chosen from the appropriateness of the words, 'have renounced the hidden things of dishonesty,' for the day on which a publican is celebrated. Also the last words are particularly suitable for a day when an evangelist is commemorated.

Unlike the epistle, the *gospel* is one which has been selected by the whole Church, Eastern and Western, with one consent.

The *lessons*. The apocryphal lessons were discarded in 1871. *Matins*: The call of Elisha from his work was naturally appropriate (1 Kings xix. 15). *Evensong* (1 Chron. xxix. 1-20): Dr. Humphry suggests with hesitation that the reason may be that verse 11 contains a doxology similar to that in S. Matthew's version of the Lord's Prayer (vi. 13). 'In this case, as in some others, it was difficult to find appropriate Old Testament lessons.' There are no proper New Testament lessons.

[Besides the obvious lessons that the day suggests: it should be noticed that our Lord did not allow S. Matthew to keep the bag, which, as a publican, he was competent to do, and which he would have done better than Judas: the choice would have seemed obvious to any but divine wisdom.]

In his gospel S. Matthew seems still to love to talk about pieces of money. He alone tells us about the coin in the fish's mouth, using a word which shows the exact value of the coin; he only of the Synoptists does not record the widow's mites! —perhaps too small for a publican's notice.]

S. MICHAEL AND ALL ANGELS (Sept. 29)

In the first days of the faith the Church had to protect itself from the worship of angels, which was looked upon, and rightly, as a dangerous heresy clearly forbidden in the Bible (Col. ii. 18). A festival in commemoration of them has been kept since the fifth century, probably originating in the observance of the anniversary of the consecration of a church near Rome to the Archangel Michael.

[Collect and gospel, Sarum Missal; epistle, 1549.]

The *collect* is taken from one in the sacramentary of Gregory. It appeared in the book of 1549, and only received verbal alteration in 1662.

Hast ordained and constituted. The words in the original are, 'Who in wonderful order *ordainest* the services of angels and men.' The present tense might have been maintained as it emphasises the fact, so often forgotten nowadays, that the ministry of angels is still a method by which God is working amongst His people.

Angels: from a Greek word which means *messengers*. It is sometimes used of men, *e.g.* 'The angels of the churches' in the Revelation are probably bishops. [For the ministry of angels, see *S. Matthew* in this series, p. 104. Also there is a great sermon on the subject by Bishop Bull.]

Always do thee service in heaven. The original is, 'Grant that by those who always stand before thee ministering in heaven our life on earth may be defended.' Cf. Our Lord's words, 'Their angels do always behold the face of my Father which is in heaven' (*S. Matt. xviii. 10*).

By thy appointment. Not in the original, but wisely added in 1549 to emphasise the fact that the work of the angels is not of their own initiative, but because of the Father's will. Cf. The Lord's Prayer, 'Thy will be done in earth as it is in heaven.'

Succour. Added in 1549. 'Succour' means to run to aid; 'defend' = protect. One general may hold a town and so *defend* it; another may relieve it, and so 'succour.' The defence and help of the angels is most clearly taught in the Bible (*Heb. i. 14*). Our Lord Himself accepted their aid, as at the Temptation and in His awful Agony. Numerous instances will occur to the teacher, *e.g.* Jacob, Elisha, Daniel, S. Peter in prison, S. Paul on the Adriatic, etc. They have always been believed to be present at divine worship, especially in Holy Communion, where we twice claim to join with them. Their guardianship of children is also a matter of belief (cf. the Gospel), though this truth must be carefully dealt with. Their work is not simply to protect children from danger: it is manifestly God's will that children should often suffer danger, however unintelligible His will may be to us. The matter of individual guardianship is often pressed further than the Bible warrants.

The *epistle* was inserted in 1549 instead of the old epistle, Rev. i. 1-5, which was not appropriate; it refers to the function of the holy angels in heaven.

The *gospel* has not been changed, nor could more appropriate words be found than His teaching about the guardianship of angels.

'The *lessons* for the morning and the first lesson for the evening are nearly identical with those of the old Lectionary (*Gen.*

xxxii; Acts xii. 11-20; Dan. x. 5). The evening second lesson was Jude 6-16: of the fallen angels, and Michael the Archangel contending with the devil about the body of Moses' (Humphry). The latter was replaced in 1871 by Rev. xiv. 14, the angels gathering the harvest of the earth.

There is no vigil to this festival. Cf. Note on Vigils, p. 34.

S. LUKE THE EVANGELIST (Oct. 18)

A festival in honour of this evangelist is mentioned in 484 A.D., perhaps in commemoration of the translation of his remains by Constantine the Great to his new city, Constantinople. Very little is known of S. Luke after the death of his master and friend, S. Paul. He probably died a martyr's death at the end of the first century at an advanced age, but there seems no means of discovering where his death took place. He was almost certainly a Gentile. There is a tradition, but nothing more, that he was a painter.

[Collect and epistle, 1549; gospel, Sarum Missal.]

The *collect* was composed in 1549, instead of one which prayed for his 'intervention.' Verbal alterations were made in 1662.

Whose praise is in the Gospel. A quotation from 2 Cor. viii. 18. The authors of the collect assume that in these words S. Paul meant S. Luke. This is not universally believed in the Church. Many have thought that the 'brother' was S. Barnabas, or Silas, or S. Mark. It has been assumed that the words express praise of one who had *written* a Gospel. S. Paul wrote this epistle late in 57 A.D. S. Luke's Gospel seems to have been written 58-60 A.D. Bishop Wordsworth, who argues the matter very carefully, holds that the praise is prophetic; it does not, however, follow that any *book* is referred to. All that can be said is that the authors of the collect assume words to refer to S. Luke of which the reference can neither be proved nor disproved. The epistle in the Roman Church also is from this chapter.

Evangelist, inserted 1662. It certainly was wise to insert the highest honour which S. Luke received of being chosen to write a gospel. Further, his gospel might be described as that of *salvation*, which means *healing* or *health*, and he was a physician. He records more instances of penitence than any other gospel, *e.g.* the penitent thief, the prodigal son, the publican.

Through the merits, inserted 1662, though it is difficult to see why.

The *epistle* was chosen in 1549, instead of the vision of the

four evangelists from Ezek. i. 10-14. It gives the last words of S. Paul just before his martyrdom: 'Only Luke is with me.'

The *gospel* is that which has always been read; it perpetuates the tradition of the fourth century that S. Luke was one of the seventy. There is no impossibility in the tradition.

Lessons. Matins: Isa. lv., the blessings of the gospel. *Even-song:* Ecclus. xxxviii. 1-15, the honour due to the physician. The old lessons were Ecclus. li. and Job. i.

There is no vigil to S. Luke's Day. Cf. Note on Vigils, p. 34.

S. SIMON AND S. JUDE APOSTLES (Oct. 28)

Simon the Zealot or Cananite, which means the same, and has nothing to do with Cana or Canaan, has left no record either of word or deed. It is not likely that he should be identified either with Simon the 'Lord's brother' or with Symeon who succeeded S. James as second bishop of Jerusalem. Tradition is even more than usual contradictory about him: he is said to have been sawn asunder in Persia.

S. Jude is the 'Judas not Iscariot' of S. John xiv. 22, which gives his only recorded word. Whether he wrote the Epistle of S. Jude is one of the greatest difficulties of the New Testament: S. Jude 17 seems to imply not. The writer of that epistle was one of the Lord's 'brethren.' He may with more certainty be identified with Lebbeus and Thaddeus; he is called by Jerome the Apostle 'with three names.' The reason of his having these names may have been his impatience of the disgraced name Judas. There are many traditions about him: he is said to have worked in Persia with Simon the Cananite and to have been martyred with him, which would account for the two being commemorated on the same day; against this, however, it must be remembered that the Eastern Church has never commemorated them together. If, as some believe, Simon the Cananite is to be identified with Simon 'the Lord's brother' this would be a reason for their association, but S. Peter and S. Andrew are not commemorated together, nor S. James and S. John. The festival does not seem to date from before the eleventh century.

[Collect and epistle, 1549 ; gospel, Sarum Missal.]

The *collect* was composed in 1549, instead of one which might be translated, 'God, who by thy blessed apostles Simon and Jude hast caused us to come to the knowledge of thy name ; grant us both profitably to celebrate their eternal glory and in celebrating to profit.' (Et proficientes celebrare et celebrando proficere.) The reasons for discarding this collect may have been the difficulty of translating the concluding phrase into English, and also the wish to insert on the last of the festivals of the Apostles a collect with more teaching in it.

Who hast built thy Church, etc. Till 1662 the words were, 'Which hast builded the congregation.' The figure is taken from S. Paul (Eph. ii. 20), who evidently had in mind the words of Isaiah, 'Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation' (xxviii. 16). There is a noble thought worked out in the collect : the Church built upon Christ, the only foundation, yet upon that foundation are laid other stones, cf. (S. Mark xvi. 18) 'Upon this rock I will build my church.' The wall of the New Jerusalem has 'twelve foundations, and in them the names of the twelve apostles of the Lamb.' If one digs down through the ages one comes at length to these twelve goodly stones, and though we know perhaps nothing of S. Simon the Cananite, yet there he is four-square and firm, unseen, unknown, like the foundations of any other building.

And prophets. The old Church of Israel has not been done away : it prepared the ground for the new building, just as in S. Paul's Cathedral there is a stone of the Temple at Jerusalem. It is a grand thought on this last apostolic festival to unite the old and new in this ageless building. Cf. 'The glorious company of the Apostles—the goodly fellowship of the Prophets—praise thee.'

So to be joined together, etc. The stones of this building, like that of every building, must be bound together by cement, that which binds the Church together in unity is *doctrine* ; those who are trying to build without doctrine are building on the sand and without mortar.

In unity of spirit. If this is a quotation from Eph. iv. 3, 'Endeavouring to keep the unity of the Spirit in the bond of peace,' it should have a capital S and the article should not be omitted.

The *epistle*. Our Church in 1549 discarded the old epistle (Rom. viii. 28-39) and followed the Eastern Church and inserted the epistle of S. Jude. By so doing it gave its sanction to the belief that the author of the epistle was the Apostle S. Jude.

The *gospel*. It might also have followed the Eastern Church

by taking for its gospel S. John xiv. 21-24, wherein is recorded the only saying of S. Jude. The present gospel is taken from our Lord's last discourse to His disciples before His Passion, and would be equally appropriate for any apostolic festival.

The *lessons* in the old table were from Job. *Matins*: Isa. xxviii. 9-17. God's messengers sent to preach, verse 16, quoted above, was evidently the reason for the change. Dr. Humphry writes, 'Compare verse 16 with the collect for the day. *Even-song*: Jer. iii. 12-19, God's promises to the penitent, 'I will give you pastors according to mine heart.'

Teachers can make a very effective lesson out of this collect from the idea of a building.

ALL SAINTS' DAY (Nov. 1)

In the Eastern Church the Sunday after Whitsunday, *i.e.* our Trinity Sunday, was set apart for the commemoration of all martyrs. In the West the festival seems to have originated in the dedication of the old heathen temple at Rome called the Pantheon (from the number of statues of the gods that it contained) to the Virgin Mary and all Martyrs, which took place on May 13, 608-614. The festival was moved soon after to November 1, so that it might be at a time when, the harvest being over, there would be opportunity to commemorate the day, which had already become very popular, with due solemnity—also the end of harvest is a suitable time for thinking of those who have already been gathered in. At first the day was set apart only for the commemoration of martyrs, whose number was so great that it was impossible to assign days to them: the unknown holy dead are more than the known. It will be noticed that the day was originally intended for the commemoration of martyrs, not of the holy dead generally, though the latter have never been forgotten by the Church on earth. It had become the custom in the tenth century to celebrate them on November 2, the day after All Saints, but our Church has omitted All Souls' Day; it is to be hoped that it may be restored.

[Collect, 1549 ; epistle and gospel, Sarum Missal.]

The *collect* dates from 1549, and displaced one which prayed God to hear these 'many intercessors.' The subject of S. Simon and S. Jude's Day was the Holy Catholic Church, the subject of this day is the Communion of Saints. This is a difficult collect to explain to children who, as a rule, know nothing about death and much less about the intermediate state : children's ideas are all about life, and it is well they should be. Children who have lost parents or brothers and sisters should be taught to remember them in their prayers, as our Church does. 'Eternal rest give unto them, O Lord, and let perpetual light shine upon them.' There can be no harm in praying for the holy dead. To teach children not to do so would be to incur the danger of 'offending' Christ's little ones.

Who hast knit together, etc. A good explanation of the 'Communion of Saints.' The fact of being near to Christ makes us near to one another. The words 'knit together' are used in our translation (cf. Col. ii. 19) with reference to members of the body, which is the Church.

To follow thy blessed saints. The same truth is stated in the prayer for the Church Militant, 'Give us grace so to follow their good examples.'

Unspeakable joys. It should be pointed out that our collects begin with the prayer that we may cast away the works of darkness and end with this prayer for the unspeakable joys.

The *epistle* (Rev. vii. 2) gives the vision of the great multitude 'of all nations and kindreds and people and tongues,' who in spite of all these differences are knit together in Christ.

In the *gospel* the Beatitudes give the promise of happiness, for so many only first realised in Paradise.

The *lessons* were not changed in 1871. *Matins* : Wisdom iii. 1-10, the happiness of the death of the righteous. Heb. xi. 33-xii. 7, examples of the faith of those of old. *Evensong* : Wisdom v. 1-17, 'The righteous live for evermore.' Rev. xix. 1-17, 'Blessed are they that are called to the marriage supper of the Lamb.'

THE ORDER OF THE ADMINISTRATION OF THE LORD'S SUPPER OR HOLY COMMUNION

This, the earliest and most important of all the offices of the Church, is the only daily office that our Lord ordained. It is the lineal descendant of the passover; the latter feast had been ordained by God, and did not come to an end (nothing ordained by Him can come to an end) but was merged into the Holy Communion. The transition of the one into the other is marked by the words of our Lord, 'With desire have I desired to eat this passover with you before I suffer' (S. Luke xxii. 15, 16), and He significantly adds: 'I will not any more eat thereof until it *be fulfilled in the kingdom of God.*' The passover foreshadowed that the Lamb of God would die for the world; the Holy Communion is the bloodless sacrifice which shows that the Lamb of God has died to take away the sin of the world. The Old Testament closes with a prophecy of this feast; the words of Malachi i. 11 cannot, without violence, be wrenched to any other meaning than the Holy Communion: 'From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen saith the Lord of Hosts.' In the passover the Church of Israel *showed* the Lord's death till He came the first time; just as the Holy Catholic Church 'shows' that death in the Holy Eucharist *till He comes* the second time.

The importance of a knowledge of the divine origin of the Holy Communion is shown by the fact that four accounts of its institution have been preserved (S. Matt. xxvi. 26-28; S. Mark xiv. 22-24; S. Luke xxii. 19, 20; 1 Cor. xi. 23-25), the last being a special revelation of the mystery to the great Apostle of the Gentiles. S. John does not record the Institution, because, when he wrote his Gospel, which was the last

book in the Bible to be written, the Holy Eucharist had already, for ever, taken its place as the chief act of Christian worship ; it was therefore not necessary for him to describe a fifth time what was so well known, any more than it was necessary for him to describe the institution of Holy Baptism, but he teaches us more about the *doctrines* of these sacraments than the other evangelists altogether.

From the beginning of the Church the offering of the Holy Eucharist has never ceased ; nor is it possible for it to come to an end till it again merges into that feast upon the shore of eternity which Christ typified in that mysterious feast which He had provided on the shore of the Sea of Galilee (S. John xxi. 9). S. Paul foretells that the Holy Communion will continue 'till he come' (1 Cor. xi. 26).

There are many hundred years between us and that sad night in the upper room at Jerusalem when the feast began, and yet the meaning of it has not changed, nor the method of it been altered in anything essential : we must trace the history of our service to its origin : the unbroken chain is one of the very strongest arguments for the truth of our faith.

There are frequent references to the observance of this rite in the New Testament ; cf. Acts ii. 42 ; 1 Cor. xi., etc. We have not, however, the order of the service as it was performed by the Apostles. For the first three centuries the liturgy was not written but retained in the memory : this fact shows that uniformity was probably observed. We have, however, numerous references to the service in the writings of the early fathers, and from the fourth century we have various liturgies used throughout the Church : these are so similar in construction that it is evident they all come from the same source, viz., the unwritten liturgy of Apostolic times. Until lately it was usual to divide the early liturgies into five types—I. The liturgy of S. James or Jerusalem. II. The Byzantine liturgy. III. The Liturgy of S. Mark or Alexandria. IV. The Liturgy of S. Peter or Rome. V. The Liturgy of S. John or Ephesus. There are differences in these liturgies, but they are slight.

They have been carefully examined by Palmer in his *Origines Liturgicæ*; who says on page 8:—

‘After a careful examination of the primitive liturgies of the Christian Church, it appears to me that they may all be reduced to four, which have been used in different Churches from a period of profound antiquity. The first may be entitled the *Great Oriental Liturgy*, as it seems to have prevailed in all the Christian Churches from the Euphrates to the Hellespont, and from the Hellespont to the southern extremity of Greece. The second was the *Alexandrian*, which from time immemorial has been the Liturgy of Egypt, Abyssinia, and the country extending along the Mediterranean Sea toward the west. The third was the *Roman*, which prevailed throughout the whole of Italy, Sicily, and the civil diocese of Africa. The fourth was the *Gallican*, which was used throughout Gaul and Spain, and probably in the exarchate of Ephesus until the fourth century. These four great liturgies appear to have been the parents of all the forms now extant, and indeed of all which we can in any manner discover; and their antiquity was so very remote, their use so extensive in those ages, when bishops were most independent, that it seems difficult to place their origin at a lower period than the Apostolic age. The liberty which every Christian Church plainly had and exercised in the way of improving its formularies, confirms the antiquity of the four great liturgies; for where this liberty existed, it could have been scarcely anything else but reverence for the Apostolic source from which the original liturgies were derived, that prevented an infinite variety of formularies, and preserved the substantial uniformity which we find to have prevailed in vast districts of the primitive Church.’

Some slight knowledge of these services will be useful.

I. *The Liturgy of S. James*.—We know that S. James, ‘our Lord’s brother’—*i.e.* half-brother or cousin—was the first Bishop of Jerusalem. It is not impossible that the liturgy which bears his name was in part used by him, and preserves more closely than any other the type of that which

the Apostles agreed upon before they left Jerusalem. We have a remarkable proof of the antiquity of this service in the fact that it is still used by the Monophysites, who for many centuries have predominated in the Syrian dioceses of the patriarchate of Antioch. [*Monophysite* means those who maintain only *one nature* of Christ. They derive their origin from Eutyches, and were condemned by the Council of Chalcedon, A.D. 451, and have had no communication with the orthodox since that date, yet their liturgy in the Syriac language agrees minutely with the liturgy of S. James, which was observed by the Church in those parts before the division.] The Greek Church now only uses this liturgy on S. James's Day in certain places, having adopted the Liturgy of S. Basil, who was consecrated Bishop of Cæsarea, in Cappadocia, about 370 A.D.

II. This *Byzantine* liturgy is now considered as a separate type. It was founded on that of S. James, and is used by the whole orthodox Eastern Church from the north of Russia to the south of Abyssinia, and from the Adriatic to the extremities of Asia.

III. *The Liturgy of S. Mark or Alexandria*.—S. Mark the Evangelist was the first Bishop of Alexandria, and his liturgy, as perfected by S. Cyril, was used by the Churches of North-East Africa till the twelfth century, and is still used by the Monophysites in that neighbourhood, who, as in the case of the Liturgy of S. James, have maintained the primitive form of service. Palmer says of this liturgy: 'There is nothing unreasonable in supposing that the main order and substance of the Alexandrian Liturgy, as used in the fifth century, may have been as old as the Apostolic age, and derived originally from the instructions and appointment of the blessed evangelist Mark' (*Orig. Lit.* 105).

IV. *The Liturgy of S. Peter or Rome* has been called by this name from the claim of the Roman Church to have been founded by that saint—a claim of which there is not sufficient *evidence*, though S. Ignatius (Romans iv.) seems to imply S. Peter's connection with the Roman Church. Still there is every likelihood that the liturgy retained traces of Apostolic origin; indeed, such

origin was claimed for it by Bishop Vigilius in 538 A.D. The liturgy was revised in the sacramentaries of Leo, Gelasius, and Gregory. It has received additions from time to time, and is now in its present form the only liturgy allowed by the Roman Church.

V. *The Liturgy of S. John or Ephesus* is of great importance to us in England, for we have obtained much from it. There is good historical evidence that until the fourth century a liturgy was used at Ephesus which had originated in that city, where S. John the Evangelist passed his latest years. In the fourth century it was superseded by the liturgy of S. James. Long before that date, however, the Church of Ephesus had founded the Church of Lyons, the oldest Gallican Church, and that from which the rest of Gaul was chiefly converted. The Church of Lyons looked upon that of Ephesus as its spiritual mother. Among its martyrs, in 177 A.D., were disciples of Polycarp of Smyrna; and when Pothinus, the first bishop, and others suffered martyrdom in that year, the sorrowing Christians of Lyons, and its neighbour Vienne wrote the story of their woes to their brethren of Asia, and to no others. Pothinus was succeeded by Irenæus, also a disciple of Polycarp. From Lyons, the liturgy originated at Ephesus, spread throughout Gaul, where it existed till the time of Charles the Great, and therefore was in use when S. Augustine passed through Gaul on his way to England.

When Augustine came to England (597) he found the British Church with its own religious rites differing in many respects from what he was accustomed to. We do not know what the British liturgy was; it probably was derived from Gaul, but there is no certainty even about that. Of one thing, however, we can be sure, viz., that so far as the liturgy was concerned, the differences were not essential nor important between the British office and those with which Augustine was familiar; for in his controversy with the British bishop, he said: 'In many respects you act contrary to our customs, and, indeed, to the customs of the universal Church: yet, if ye are willing to obey me in three things: to celebrate Easter at the right time; to

perform the office of Baptism, in which we are born again unto God, according to the use of the holy Roman and Apostolic Church ; and to preach with us the word of God to the nation of the English, we will tolerate all your other customs with unconcern, although they are contrary to our use' (Bede ii. 2). Had there been any great difference in the manner of celebrating the Holy Communion, S. Augustine, who, of course, considered that the most important matter of all, would not have submitted to the differences 'with equanimity.' The British Church behaved badly to Augustine, and there was no reason for him to consider their liturgy any more : if, however, he took the advice of Gregory he must have done so, for Gregory told him : 'It pleases me that whether in the Roman, or Gallican, or in any Church, you have found anything that can be more pleasing to Almighty God, you carefully select it, and that you impart to the Church of the English, as yet new in the faith, what you have been able to gather from many Churches. For things are not to be loved for places, but places for the sake of good things. Select, therefore, from every Church whatsoever things are pious, religious, upright, and when you have, as it were, made them up into a bundle, accustom the minds of the English thereto.' These words aptly describe the attitude of large-minded ecclesiastics to the services of the Church.

There is some difference of opinion as to what Augustine actually did. Palmer says, 'There can be no doubt that Augustine and his companions . . . carried with them the sacramentary of Gregory, patriarch of Rome, by whom they had been sent to this country. In fact, the liturgical books of the Anglo-Saxon Church in subsequent times were nothing else but transcripts of that sacramentary,' *Orig. Lit.*, i. 186. On the other hand, Blunt says, 'By the advice of S. Gregory he introduced some changes into the liturgy which he found in use ; the changes coming not directly from the Roman sacramentary of S. Gregory but from the Gallican use,' *Annotated Prayer Book*, p. 346.

Now Augustine was not at all the man absolutely to disregard the ruling, for which he had asked, of Gregory. Probably the

matter was not settled when he died. It must always be remembered that Augustine only lived for seven years after 597, and they were very busy years, full of activity in many directions: the formation of an English liturgy was a very great work which demanded much time and thought. Immediately after his death the English Church suffered troubles and persecutions which postponed the work indefinitely: it might have been an advantage if at first an English use could have been made. As it was, we find in process of time that the bishops, acting quite within their rights, introduced various alterations in their services, so that gradually, instead of one form of worship, separate 'uses' were adopted in different dioceses, as the uses of York, Sarum, Bangor, Hereford, Lincoln, Aberdeen, etc.

At length came the use of Sarum, the progenitor of our own English Prayer Book, the origin of which has been described above, pp. 8, 9. (Cf. Additional note.)

Lesson on History of Holy Communion.

MATTER.

From the first there has been a showing forth of Christ's death and Resurrection. Abraham and Isaac. Paschal Lamb. This sacrifice was fulfilled and continued in the Lord's Supper.

Our Lord had prepared for this feast in the miracle of feeding five thousand, and the discourse afterwards (S. John vi.), especially in taking the manna as a type of Himself (ver. 33).

1. The Institution.

He chose the moment the most solemn of all in His life on earth. He carefully prepared for the feast: it was evident to the disciples that

METHOD.

Show how Abraham understood that Isaac was a type of Christ's death and Resurrection (S. John iii. 56).

The burning of what was left of the lamb was to show that Christ's body would not see corruption.

Explain the term *last supper*, only so called because the last *Paschal* supper of all, not our Lord's last supper, because He ate with the disciples after the Resurrection.

Cf. His directions as to preparing the room, washing disciples' feet, dismissal of Judas, etc.

LESSON ON HISTORY OF HOLY COMMUNION—*continued.*

MATTER.

something unusually important was taking place. Hence we have three accounts in almost the same words. No doubt our Lord's own actual words and deeds were used by the Apostles afterwards; especially as they were the subject of a fourth special revelation to S. Paul.

2. The Apostolic Liturgy.

This, being the most sacred rite, was held in so much reverence that it was not committed to writing for about three hundred years, though there are frequent references to it, and we know the order of the service. It was known to the heathen that the Christians had such a service.

3. The Earliest Liturgies.

As soon as the heathen persecutions ceased, we find many liturgies in various parts of the world all so very much alike that they must have had a common origin. The chief of these were that of Jerusalem (S. James), the Byzantine; that of Alexandria (S. Mark); Rome (S. Peter; Ephesus (S. John).

4. Where our Liturgy comes from.

Augustine (597) brought with him that of Rome, but he made alterations, certainly from that of Gaul, perhaps from others, but as there had been various liturgies in the world so there were various liturgies in England. *Uses* they were called. Then came the use of Sarum, used by our forefathers for five hundred years. Then the first English addition to the service, like our Communicant's manuals, 1548, a year before the first Prayer Book of

METHOD.

Explain that S. John gives no account of the Institution, because when he wrote it was so firmly established that no further description was necessary.

Cf. 1 Cor. xi. 23, 25.

That there must have been one is evident from such passages as Acts ii. 42, 1 Cor. xi.

Cf. Pliny, a Roman governor writing to the Emperor Trajan, said, 'They bind themselves to Christ by a sacrament.' (He may have confused the word sacrament with a soldier's oath.)

Explain the word *liturgy*. Cf. p. 6.

Give from notes some account.

Cf. this word on title-page of Prayer Book. Cf. p. 8.

Sarum = Salisbury; still the signature of the Bishop of Salisbury,

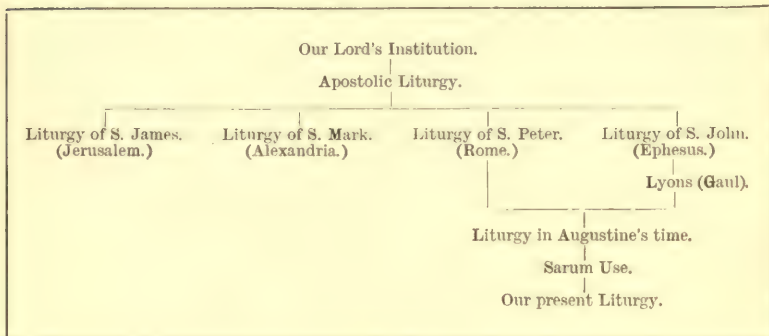
LESSON ON HISTORY OF HOLY COMMUNION—*continued.*

MATTER.

Edward VI. The service has been altered since then, but much of what we have now has survived all changes, especially our Lord's words and acts, which are just the same as those now performed. Till He comes again the service will continue.

METHOD.

BLACKBOARD SKETCH.



ADDITIONAL NOTE.

SKETCH OF THE SARUM LITURGY.

The priest's private preparation in the vestry included the *Veni Creator*, the Collect for Purity; Ps. xliii., 'Give sentence with me, O God,' with the antiphon, 'I will go unto the altar of God, even unto the God of my joy and gladness'; Kyrie; Lord's Prayer, and Ave Maria.

Meanwhile the Introit (called in England the 'Office') had begun: the priest and his assistants approached the altar, and the mutual confession and absolution of the ministers were said. The priest having kissed the assistant minister said, privately and standing in front of the altar, 'Take from us, O Lord, our iniquities, that with pure minds we may enter the Holy of Holies. Through Christ.' The service proceeded with the *Kyrie* and *Gloria in Excelsis*, collect, epistle, gradual (a psalm so called because sung on the steps, *gradus*), Alleluia, followed by the Sequence (a hymn), the gospel, the Nicene Creed, and the sermon. Then followed the offertory, *i.e.* a verse sung before the oblation of the elements by the priest; here also the people usually made their offerings and censuring took

place. In presenting the elements the priest said, 'Receive, O Holy Trinity, this oblation which I an unworthy sinner offer in thy honour, and of the blessed Mary and all thy saints, for my own sins and offences and for the safety of the living and repose of all the faithful departed. In the name of the Father and the Son and the Holy Ghost. May this new sacrifice be acceptable to Almighty God.' He then washed his hands and having asked the prayers of the people said the 'secret' prayers.

Then began the Canon, called in the East the *anaphora*, with Salutation, *Sursum corda*, Preface, *Sanctus*, including the *Benedictus* (Blessed is he that cometh, etc.). The long consecration prayer, consisting of intercession for the living and the dead, commemoration, and oblation is broken up into paragraphs, and like the whole of the service interspersed with copious rubrical directions. Its various parts are generally known by their opening words.

Te igitur (thee therefore). Prays Almighty God to accept the sacrifice 'which we offer first for thy holy catholic Church,' for the bishop, king, and all faithful worshippers.

Memento, Domine (remember, O Lord). A prayer for all present.

Communicantes (in communion with). Here follow the names of many apostles, martyrs, and saints.

Hanc igitur oblationem (this oblation therefore). A prayer corresponding to 'accept this our bounden duty and service.'

Quam oblationem (which oblation). A prayer that the elements may become the Body and Blood of Christ.

Qui pridie (who on the day before). Repetition of our Lord's words and acts of consecration of the Bread, similar to those now used.

Simili modo (after the same manner). Corresponding consecration of the chalice.

Unde et memores (we therefore mindful). Oblation of the elements now consecrated.

Supra quæ propitio (upon which with propitious). Reminding the Almighty of His acceptance of the offerings of Abel, Abraham, and Melchizedek.

Supplices te rogamus (we humbly beseech thee). 'May these things be borne by thy holy angel to thine altar on high.' Here occurs the expression 'may be fulfilled with thy grace and heavenly benediction.'

Memento etiam. 'Remember also, O Lord, the souls of thy servants and handmaidens, N. and N., who have gone before us with the sign of faith and sleep in the sleep of peace. To them, O Lord, and to all who are at rest in Christ, grant we beseech thee a place of refreshment, light and peace. Through the same Christ our Lord. Amen.'

Nobis quoque. 'And to us sinners thy servants hoping in the multitude of thy mercies' grant participation with thy saints (several are mentioned by name), 'not weighing our merits, but pardoning our offences.'

Ascription and Lord's Prayer. Then followed the Fraction of the Bread,

the *Agnus Dei* and the *Pax* (cf. p. 287), and the dipping of part of the consecrated Bread into the chalice, *i.e.* the commixture. Several prayers of preparation were then said and the utmost reverence of word and gesture paid to the consecrated elements; but in our English liturgy, unlike all others of the West, there is no direct order to *worship* the Presence in the elements. There is no direction as to the people's communion, and the restoration of such direction was very necessary. The absence of such direction encouraged the laity in non-communicating, and in looking only upon the sacrificial aspect of the service. The omission, however, does not mean that the laity never communicated, for there are directions as to communicating them in the '*Ritus celebrandi missam.*' During the Communion an antiphon was sung called the *Communio*, and the service concluded with a thanksgiving prayer called the *post-communio* and the '*Ite, missa est*' of the deacon. As he left the Chancel the priest repeated the first fourteen verses of S. John.

Such was the Liturgy of the English Church, which the Reformers at the beginning of the reign of Edward VI. were in a great hurry to alter: the first step to such alteration was the publication of the

ORDER OF HOLY COMMUNION (1548)

In 1547 Convocation passed a resolution to restore the ancient practice of communion in both kinds. The parliament of its own authority appointed a committee of divines including Cranmer, Archbishop of Canterbury, and Ridley, Bishop of Rochester, to carry this resolution into effect. They drew up the '*Order of the Communion,*' the use of which was ordered by a proclamation of the King in Council (March 8, 1548), and a few days after (March 13) letters were sent to the bishops requiring them to distribute it so that it might be used on the following Easter Day. The service never received ecclesiastical sanction, and was strongly opposed by some of the bishops and clergy. It was intended only for temporary use, and is important as showing the origin of some of the changes subsequently adopted by the Church. Its composition was largely influenced by Hermann's Consultation: it was an English addition to the old Latin service.

The order begins with an exhortation almost identical with

our present first exhortation. Then comes the following rubric :—

The time of the Communion shall be immediately after that the Priest himself hath received the Sacrament, without the varying of any other rite or ceremony in the Mass¹ (until other order shall be provided), but as heretofore usually the Priest hath done with the Sacrament of the Body, to prepare, bless, and consecrate so much as will serve the people; so it shall continue still after the same manner and form, save that he shall bless and consecrate the biggest chalice, or some fair and convenient cup or cups full of wine with some water put into it; and that day, not drink it up all himself, but taking only one sup or draught, leave the rest upon the Altar covered, and turn to them that are disposed to be partakers of the Communion, and shall thus exhort them as followeth.

Then follows our present third exhortation, with the sentence in much the same words as now in our first exhortation, ‘Therefore, if any man —— body and soul.’ The priest was then directed to pause ‘to see if any man will withdraw himself,’ and then to say the Invitation, Confession, Absolution, and Prayer of Humble Access. He was then to administer to the people using the first half of our present form, the people being directed to say *Amen*. The service concluded with the first half of our present blessing.

¹ The word *mass* is supposed to be derived from the words of dismissal, ‘*Ite, missa est,*’ and may therefore mean something *sent up*, or *offered* to God. Hence the book containing it is called the *Missal*.

THE COMMUNION OFFICE

The Title.—In 1549 this was ‘The Supper of the Lord, and the Holy Communion, commonly called the Mass.’ The present title dates from 1552, when the compilers were minded only to use names for the service that were found in the Bible. The ‘Lord’s Supper’ comes from 1 Cor. xi. 20, where it may refer to the ‘agape.’ It is a title often misunderstood, but is very valuable, as it links the service on to the Paschal Supper from whence the name comes. On the word ‘Mass,’ cf. note, page 263. The title in the American Prayer Book is the same as in our own. In the Scottish Prayer Book it is ‘The Communion Office of the Church of Scotland,’ a title which has much to commend it.

The introductory rubrics.—The first rubric, as at present worded, dates from 1662; in 1549 and 1552 names were ordered to be signified to the curate (*i.e.* the priest who has the *cura* or care of souls) ‘overnight or else in the morning afore the beginning of matins, or immediately after.’ The alteration was evidently made with a purpose. It was felt that to signify the names a few moments before the service began defeated the object of the rubric; unfortunately at the time of the alteration participation of the Holy Eucharist carried certain legal qualifications with it. The practice of sending in names is derived from the custom of private confession before partaking. This is a rubric seldom obeyed now, and it is the laity who especially break it.

The second rubric is from 1549. It prescribes the custom that has always prevailed, which, indeed, our Lord Himself originated, for He ‘advertised’ Judas Iscariot by warning him before He sent him away. There have been many instances of persons repelled on account of evil lives: Mellitus, the Bishop of London, appointed by Augustine, gave up his diocese rather than give the Holy Sacrament to the profane sons of King Sabert.

The third rubric is founded on S. Matt. v. 23, 24. It also dates from 1549, but the addition was made in 1662, submitting the matter to the Ordinary. These rubrics are occasionally acted upon, but a person who is excommunicated can bring an

action at law against the priest who excommunicated him, and he would probably gain his case unless convicted of the offence in a secular court: the law would then compel the priest to admit the offender to communion, in which case his remedy is to resign his cure, rather than submit to what is against the law of the Church, which has been done.

The fourth rubric was inserted in 1552 instead of the following of 1549. 'Upon the day, and at the time appointed for the ministration of the holy Communion, the Priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say, a white Albe plain, with a vestment or cope. And when there be many Priests or Deacons, there so many shall be ready to help the Priest, in the ministration, as shall be requisite: And shall have upon them likewise the vestures appointed for their ministry, that is to say, Albes with tunicles. Then shall the Clerks sing in English for the office, or Introit (as they call it) a Psalm appointed for that day.' (Cf. note on 'Ornaments Rubric,' p. 49; also p. 142.)

'The priest standing humbly afore the midst of the altar shall say the Lord's Prayer with the collect.'

It will be noticed that the ancient word 'altar' has been changed into 'table,' a characteristic change: the word is used by S. Paul (1 Cor. x. 21). It was, however, seldom used for the eucharistic altar in Apostolic times, according to Blunt (*Annotated Prayer Book*, p. 370) only once in the first three centuries. The word 'priest,' however, carries with it the idea of altar. Since 1552 'altar' (Heb. xiii. iv.; 1 Cor. ix. 13) has disappeared from our Prayer Book, though not from our service-books, as it is retained in the coronation service. The expression 'holy table,' however, was not new, as it is the regular word used in the Eastern Church. The title 'Communion table' is not used in our Prayer Book.

A fair white linen cloth. Emblematic of the white linen of the sepulchre.

In the body of the Church or in the Chancel. It was the wish of many in 1552 to disuse the chancel, so the altar was often removed to the nave

outside the rood-screen, if it remained un mutilated. This custom gave occasion to much irreverence, and was forbidden in the time of Charles I., when also chancel-rails were ordered by Archbishop Laud. The word *chancel* means the part railed off by a rail or grating (*cancelli*).

The Lord's Prayer.—In the earliest days the service, following the example of the synagogue worship, in which our Lord took part, began with the reading of lessons from the Old and New Testaments. About the fourth century it became customary to sing psalms or anthems before the lessons, called in England the *office* or *introit* (i.e. entrance); cf. rubric, 1549, *supra*.

In 1549 the introits were printed before the collects. They were omitted and disused in 1552; their place is generally taken by a hymn at the present time. We do not know when the Lord's Prayer was placed at the beginning of the service; certainly not in early times when it was kept from the ears of the heathen and the catechumens. In the Sarum use the Lord's Prayer and the collect following formed part of the priest's private devotions in the vestry, and as he walked to the altar; hence it is still said by the priest alone, even the Amen, as the printing shows. It is the only place in the Prayer Book where the Lord's Prayer is thus said, except in the Confirmation service, where, however, it is usually said by all. It is well, however, that this, the highest and most important of all services, should begin with our Lord's own words, and the petition, 'Give us this day our daily bread,' has a special significance at the commencement of this service.

The Collect for Purity. This is an ancient prayer found originally in the sacramentary of Gregory: it was used in the Sarum Missal, like the Lord's Prayer, for the priest's private preparation. It was very suitable that the celebrant should use such a prayer for himself, for the Levitical command is, 'Be ye clean that bear the vessels of the Lord.' Cf. the brazen laver at the entrance of the holy place. It is equally suitable also that it should be used not only for the priest but for all the communicants, for we are also told, 'Blessed are the pure in heart for they shall see God.' The words 'from whom no secrets are hid'

remind us how the fell secret in the heart of Judas was not hid from our Lord on the night of Institution. The prayer also reminds us that our Lord washed the disciples' feet before the Institution.

The Ten Commandments were appointed to be said here in 1552, and the English Church differs in this respect from the rest of the Holy Catholic Church; the introduction, however, was no novelty, for in primitive times it had been customary to read lessons from the Law and the Prophets before the Epistle and Gospel; nor was it at all against the order of the Church to appoint a fixed or invariable lesson. It should be remembered that the Ten Commandments are an Old Testament lesson from the Law, such as our Lord often listened to in the Synagogue. There were many reasons in 1552 for the change, *e.g.* The Antinomians (the name means 'those against the law') held dangerous doctrines with regard to obedience to the law.

Also, as private confession was little used, though encouraged by the exhortations, there were many who came to the communion without any preparation at all. The commandments remind us that in the Catechism people are warned 'to examine themselves,' etc., and these are the rules for self-examination: further, in the first half of the *Kyrie eleeson* they confess that 'they repent them truly of their former sins': in the second half, that they 'steadfastly purpose to lead a new life.' The *Kyrie* is an adaptation of the old nine-fold *Kyrie*. It also reminds us, if the Commandments are taken as an Old Testament lesson, of the ancient 'responds.' In 1549, following the Sarum Missal, the *Kyrie* was repeated in this place nine times. It was natural to insert a commandment before each verse, and an additional prayer at the end. (In the first Prayer Book the nine-fold *Kyrie* without the Commandments was followed by the *Gloria in Excelsis*, then the collect of the day, collect for the king, epistle, and gospel.)

The version of the Commandments seems to be an independent translation, as it agrees with no known version of the Bible. The American Church allows the Decalogue to be

omitted 'provided it be said once on each Sunday,' and when it is omitted our Lord's Summary of the Law, from S. Matt. xxii. 37-40, is ordered to be said. The Scottish Church allows the summary to be used as an alternative at the priest's discretion.

Long before 1552 the Church of England had provided that the Ten Commandments should be understood by the people; there had been frequent canons that, like the Creed and Lord's Prayer, they should be recited and explained at the Mass, and so late as 1547 the recitation of them was ordered on holy days 'falling in the week time.' An English translation of them may be seen in a prymer of 1410 (*Monumenta Ritualia*, Maskell, iii. 182). So the Prayer Book of 1552, in this respect, was not without precedent for what it ordered. The use of the Commandments in this service does not need any defence, they are the words of Almighty God. Our Lord made frequent reference to them, explaining four of them, and doubtless the meaning of some of them has been altered by the Gospel (cf. notes on Catechism): the Roman Church combines the second commandment with the first, as do the Lutherans, following the rabbinical tradition.

The invitation to pray is appropriate, as we are turning from *preces* to collects. It originated in the primitive proclamation of the deacon of the subjects of prayer.

The collects for the king are not really collects, and should be called 'prayers,' as in morning and evening prayer. They were both composed in 1549, though the second of them resembles an old Scottish prayer ordered to be used by a synod of the Scottish Church, A.D. 1225. Although there was no prayer for the sovereign in this place in the mediæval services, its introduction is quite in keeping with primitive custom, and certainly with S. Paul's injunction in 1 Tim. ii. 1, 2: 'I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings.' The prayer is now very near to the similar intercession in the prayer for the Church Militant; but in the first Prayer Book there was a considerable interval, because the prayer of the Church was then

part of the consecration prayer. The first prayer, like that in morning prayer, characteristically reflects the teaching of the Tudor period on the divine right of kings in the words, 'knowing whose minister he is,' 'considering whose authority he hath': expressions in agreement with S. Paul (Rom. xiii. 1, 4), but not with the political theories of the present day. The statement in the alternative prayer that the Bible teaches us, that the hearts of kings are in God's rule and governance is taken from Prov. xxi. 1: 'The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will' (cf. Ezra i. 2, vii. 27). The two prayers differ in character, the first prays that we may be good subjects, the second that he may be a good king. These prayers are omitted in the American Prayer Book, and the second of the six collects at the end of the service inserted instead.

Rubric concerning the Epistle and Gospel.

The words 'or the portion of Scripture appointed for the epistle' were added in 1662 at the desire of the Puritan party, at the same time the direction to say 'Here endeth the epistle' was inserted: both alterations have been adopted by the Scottish and American Churches. In 1549 it was directed that before the Gospel *the clerks and people shall answer* 'Glory be to Thee, O Lord,' and though the direction was omitted in the next Prayer Book, the custom has still been maintained, and is ordered in the Scottish and American books. The custom of saying 'Thanks be to Thee, O Lord, for this Thy Glorious Gospel' is taken from the Scottish Prayer Book of 1637, and has never been ordered by the English Church, but there can be no reasonable objection to so pious an ejaculation, though not ordered. It is ordered in the Irish Prayer Book.

The reading of the Gospel has always been accompanied by ceremonial acts of reverence, *e.g.* processions, the use of lights, incense, etc. And the direction for the people to stand is still intended to show the highest reverence to the words of our Lord.

THE NICENE CREED

This creed is so called because the greater part of it in its original form down to the words 'I believe in the Holy Ghost' was drawn up at the General Council of Nicæa, A.D. 325. It represents the belief of the whole Church before it was divided: not only the clergy, but the laity also, took part in that council, though not voting—not only the Church but the State as well. For part of the time the Emperor Constantine the Great presided. Nicæa in Bithynia was chosen as the place of meeting because it was then, as a reference to the map of the Roman Empire will show, in the centre of the world, connected with East and West alike by roads going straight as arrows across the Empire. There were present bishops and others from all parts, many of them bearing witness by maimed limbs and sightless eyes to their sufferings for the faith in the late persecutions; more still had seen, but a few years before, their relatives and friends mangled by wild beasts, burnt at the stake or torn limb from limb by the frenzied mobs, in their brave fight for the truth. They knew what the truth was worth, and that every word of the creed was won by the bravery of death. The Nicene is still the only creed adopted by the whole Church: it is used in the Anglican, Greek, and Roman liturgies. It is to be regretted that the American Church allows the substitution of the Apostles' Creed, except on the five great festivals. The immediate cause of the Council of Nicæa was the Arian heresy, championed by Arius, a priest of Alexandria, who denied the equal Divinity of the Son with the Father; the secret of his heresy was that he maintained that there was a time when the Son was not, though the first few verses of S. John's Gospel seem sufficient refutation of his heresy. The word round which the contest chiefly waged was *homousion* (*ὁμοούσιον*, of one substance with). Arianism represented the attempt of paganism to capture the Church.

The concluding part of the creed was added at the Second Council of Constantinople, 381, against Macedonius, who maintained that the Holy Spirit was a created Being.

It was not the custom to recite any creed in public worship in early days, as the unbaptized were not allowed to hear it: its name 'symbol' is applied to it as the watchword or distinctive mark of the full members of the Church. It implies that it is the token of genuineness or orthodoxy.

The creed is said to have been introduced into the liturgy by Peter the Fuller, patriarch of Antioch, about A.D. 470. Forty years afterwards this example was followed by the Church of Constantinople. It was not used in public worship in the West till 589, when the Third Council of Toledo ordered it to be said in a loud voice by the communicants as a testimony to their acceptance of the true faith: the Church in Spain, more than any other part of the West, was harassed by the Arian heresy. So the Church testified that it is the duty of communicants to 'examine themselves whether they have a lively faith.' The Gallican and English Churches adopted the creed in the liturgy soon after; the Church in Rome, however, did not do so until about the year 1000 A.D.

Our Nicene Creed does not follow the wording of that which was drawn up at Nicæa, but is the old Jerusalem Baptismal Creed found in the writings of Epiphanius, Bishop of Salamis, about 374 A.D., with Nicene additions probably made by Cyril of Jerusalem. The Council of Constantinople, 381 A.D., finally established the Nicene faith throughout the world. Unfortunately the Acts of the Council are lost. It not only ratified the Nicene Creed but is believed to have made the additions to the old Baptismal Creed of Jerusalem after the words 'I believe in the Holy Ghost.' This creed was subsequently known as the Creed of Constantinople, and after the Council of Chalcedon in 451 it began to take the place and name of the Nicene Creed.

EXPLANATION OF WORDS OF THE NICENE CREED

It will be well for the teacher to explain those words in the Nicene Creed *which are not contained in the Apostles' Creed*. He should be careful not to convey the idea that the former is an enlargement of the latter: the two were made independently, and in very different ways. The Apostles' Creed is of Western origin, beginning with the Roman Baptismal Creed, and was not made by a council but gradually developed (cf. Notes on Catechism, p. 334]. It may be likened to a shield for defence, whilst the Nicene may be likened to a sword.

One God. The assertion of the *unity* of God is directed chiefly against the GNOSTICS, who taught that there were two gods, an evil god who created the world and the good God revealed by our Lord. They taught that the God of the Jews was the evil god. Their name is from the Greek *gnosis* (knowledge), which generally meant a mysterious knowledge that was secretly revealed in various ways. The origin of Gnosticism has often been ascribed to Simon Magus; it came, however, from various parts of the world, from Persia, Babylon, India, etc., and was the attempt of the Gentile religions to capture Christianity (cf. Pullan's *Early Christian Doctrine*, pp. 42-47). There are many proofs of the unity of God: S. Mark xii. 32—a 'discreet' answer that our Lord commended. Cf. 1 Cor. viii. 4-6, S. John xvii. 3. Cf. also Art. i.

And of all things visible and invisible (not found in Western Creeds). Certain Gnostics asserted that the visible things were made by the evil creator. Cf. Col. i. 16.

One Lord Jesus Christ. Tradition ascribes to *Cerinthus*, a contemporary and opponent of the Apostles, the strange heresy that Jesus and Christ were two beings, human and divine, united at our Lord's baptism. It was afterwards held by the *Nestorians*.

Only begotten—Incarnate. Cf. notes above on the Arian heresy. The term *only-begotten* asserts the truth that before the Incarnation our Lord was the Son of God; He did not then *become* the Son of God, which He always was. Cf. S. John i. 1, 2. The words '*God of God*' are an addition but are obviously contained in the words *Very God of Very God*. The preposition *ἐκ*, *of*, means *from* or *out of*. Just as light produces light and exists with it, so our Lord is of the same substance with the Father, and of equal eternity with the Father, against the Arians who held that the Father existed first.

By whom all things were made. The original Greek makes it quite clear that *whom* refers to our Lord. All Three Persons took part in creation, and take part still. S. John i. 3 states of our Lord, 'all things were made by him; and without him was not anything made that was made.'

Incarnate, i.e. took upon Him human flesh.

And was made Man. This truth cannot be better expressed than in the words of Art. ii. It is an ancient custom to bow at these words in acknowledgment of our Lord's humility in becoming Man.

For us. These words emphasise the sacrificial character of the Crucifixion. Cf. Athanasian Creed, 'Who suffered for our salvation'; cf. 1 S. Peter ii. 24, 'Who his own self bare our sins in his own body on the tree.' They express the truth that our Lord uttered 'I lay down my life——. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again' (S. John x. 17, 18).

According to the Scriptures. There is special significance in these words being attached to the clause concerning the Crucifixion and Resurrection, though with equal truth they might be joined to any article of the creed. These facts are the central facts of our religion, nor is there anything more clearly revealed in the Bible. The words seem to be a quotation from 1 Cor. xv. 3, 4: 'How that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.' The Greek is the same in both. (Cf. Is. liii.; Dan. ix. 25-27.)

With glory. This is the only creed which states the fact. Our Lord's words are referred to, 'When the Son of Man shall come in his glory' (S. Matt. xxv. 31).

Whose kingdom shall have no end. These words were not in the original creed of Nicæa, but are of earlier date, as they appear in the original Baptismal Creed of Jerusalem, and were first directed against Sabellius, an African, whom, however, we find at work in Rome (198-217). He held heretical ideas of a Unitarian character about the sole monarchy of the Father. The words were used later against the heresy of Marcellus, who had been a champion of the faith at Nicæa, but who revived the Sabellian heresy and taught that at the end the Son will lay aside His human nature, and deliver up the kingdom to the Father and cease to reign. The words were not in our Prayer Book of 1549.

The Lord and Giver of life. A more literal translation would be, 'The Lord, and the life-giver.' The American Prayer Book inserts a comma after 'Lord.' The Holy Spirit is the source of all life—natural, spiritual, intellectual. 'The Spirit of God moved upon the face of the waters' at Creation (Gen. i. 2). All things that live, whatsoever they are, live by Him. Through His operation the Son of God was Incarnate (S. Luke i. 35). Through Him we are born again at baptism (Titus iii. 5). Our conscience is His voice, our bodies are His temple, the greatest calamity that can happen to us is that against which we pray morning and evening, 'Take not thy Holy Spirit from us.'

And from the Son. This is the celebrated '*Filioque* clause.' It is generally supposed to have been added to the creed by the Third Council of Toledo, 589, with the object of strengthening the faith against the Arians, who were numerous in Spain. If the Holy Spirit proceeds from the Son as well as the Father, the Arian heresy is manifestly untenable. The Council passed a canon asserting 'the double procession' of the Holy Spirit, but it is not proved that the words in question were inserted in the creed. There are mss. which do not contain them, and it is suggested that they may have been added by a copyist. (Cf. Burn, *Introduction to*

the Creeds, p. 115). The doctrine had been already asserted in the *Quicumque vult*: 'The Holy Ghost is of the Father *and of the Son*.' Our English Church at the Council of Hatfield, 680 A.D., asserts the doctrine, '*Spiritus Sanctum procedentem ex Patre et Filio*,' Stubbs's *Councils*, etc., iii. 142. There does not appear to have been any dispute for about two centuries, when the Greeks began to resent the addition of words into a Creed drawn up by a General Council. The matter came into prominence about 806 A.D., when some monks of the Frankish Monastery on Mount Olivet were accused of heresy because they recited words not in the Eastern Creed: yet they pleaded that they had heard the words in the chapel of the Emperor Charles the Great. The matter was referred to the Pope, Leo III., who recommended the disuse of the words, as they were not used at Rome: the Emperor, however, refused to give way. The Pope put up the creed in Greek and Latin in S. Peter's on two silver shields without the *Filioque*. About half a century later Nicholas I., at a time of strife between Rome and Constantinople, inserted the clause into the creed, and it became one of the marks of difference between the two main limbs of the Church, but it was not the cause of separation of East and West.

With regard to the doctrine of the double procession, there seems little doubt about its truth; whether the insertion was wise is another matter. The passage relied upon by the West is S. John xiv. 11, 'I am in the Father, and the Father in me.' If there is this inseparability between the Two—the Holy Spirit, if He proceeds from the Father, must also proceed from the Son. But the Greeks argued that in S. John xv. 26 our Lord said that the Holy Spirit 'proceedeth from the Father,' and the word is not used in the Bible of His relation to the Son.

Who with the Father and the Son together is worshipped and glorified. This was inserted against Macedonius and clearly defined the Divinity of the Holy Spirit.

Who spake by the Prophets. Cf. 2 S. Peter i. 21, 'Holy men of God spake as they were moved by the Holy Ghost.'

One Catholic and Apostolic Church. The word 'Holy' has been accidentally omitted in the English translation; it was in most of the original creeds. *Apostolic*, i.e. continuing steadfastly in the apostles' fellowship and doctrine (Acts ii. 42).

One Baptism for the remission of sins. The Holy Ghost forgives sin first of all in baptism: though not stated in Western creeds this has always been believed. Cf. Titus iii. 5.

It will be noticed that the following words of the Apostles' Creed are not in the Nicene Creed: 'Dead,' but this is implied; 'He descended into hell'; 'from thence'; 'Holy' before Catholic (by accident); 'communion of saints.'

Lesson on the Invitation and Last Answer in Catechism.

Introduce the lesson by asking 'How many things are required of communicants? One, viz., self-examination. What parable teaches this? The man without a wedding-garment (S. Matt. xxii. 11-14). How did S. Paul show this? 1 Cor. xi. 28. How does the Communion Service show it? By inserting the Commandments and exhortations. About how many things must they examine themselves? Five, viz. :—

MATTER.

1. Whether they repent.

Not only so, but whether their repentance is true, like the Publican's not the Pharisee's: like S. Peter's not Judas's. To show that our repentance is true we say after each Commandment, 'Lord, have mercy upon us,' and say the confession. Being sorry because we have got into trouble is not true repentance, which looks to the future as well as past.

2. Whether they steadfastly purpose to lead a new life.

It does not mean that Christians are to be always turning over a new leaf: but *the* new life, which we entered at baptism. To show we wish to do this we say, 'Incline our hearts,' etc. We are about to offer ourselves to God. He will not accept an unworthy offering any more than He would have accepted a *maimed* lamb at the Passover. We do this also in the Oblation: 'We offer and present . . . our souls and bodies.'

3. Whether they have a lively faith.

To show that they have a lively faith they say the Nicene Creed, not the Apostles' Creed, as at baptism. The Nicene is the fighting creed, fought for terribly hard, and it was made against heretics, whereas the Apostles' was made without thinking of heretics. The Nicene was first used both in the East and West, where there were most heretics: 'He that cometh to God must believe that he is.' Unfortu-

METHOD.

Cf. Ye that do *truly* and earnestly repent you of your sins.

Get from children the difference between true and false repentance: true leads to amendment, false to committing the sin again, or perhaps a worse sin.

Cf. 'And intend . . . holy ways.'

Get instances of doing this (Magdalen, Saul of Tarsus), and of unwillingness (rich young man, Pharaoh).

Cf. 'Draw near with faith.'

Ask difference between a dead and live tree: one bears fruit; between a dead and live faith: one brings forth good works. Faith without works is dead (S. James ii. 20).

LESSON ON INVITATION AND LAST ANSWER IN CATECHISM—*continued.*

MATTER.

nately this creed since it has been made has been fought about more than any other: yet it is that which most of all unites the separated limbs of Christ's spiritual body the Church.

4. Whether they have a thankful remembrance of His death.

This is the very essence of Holy Communion, hence its name *Eucharist*—a name we get from Christ Himself, Who gave thanks when He fed the five thousand (S. John vi. 11) and at the Institution (S. Matt. xxvi. 27; S. Mark xiv. 23; S. Luke xxii. 19; 1 Cor. ix. 24). So that the word is used in all four accounts. We thank God for the death of His Son and plead that sacrifice. The part of the service where we do this most is in the Oblation, after the Lord's Prayer, 'Mercifully to accept . . . thanksgiving,' which till 1552 was immediately after the Consecration, and is still in the Scottish and American liturgies. Also in the *Sursum corda*, the Thanksgiving which follows Oblation, and the *Gloria in Excelsis*.

5. And whether they are in charity with all men.

Cain came to sacrifice to God and hated his brother. S. John says such an one is a liar (1 S. John iv. 20, 21). We have our Lord's direct command about this too (S. Mark v. 23, 24). The part of service where we show our charity is in the offertory and by praying for all in adversity (*i.e.* those with anything against them), in the Prayer for the Church.

If people do not examine themselves about these things they may be coming unworthily (*i.e.* irreverently). Will they find they are worthy? We say, 'We are not worthy so much as to gather up the crumbs,' etc., but to be unworthy and to come unworthily are very different things.

METHOD.

Allude to the '*Filioque* clause.'

No corresponding words in the Invitation, because we are about to say the Confession: people do not feel joy (which is the cause of praise) when about to confess. The Pharisee gave thanks at such a time, the Publican said, God, be merciful, etc. Get this from children by asking what word in the directions about saying the confessions here and in Morning Prayer is the same? *Humble*, cf. 'Humbly' in rubric. Some people shout out the Confession as if they were proud of it, quite against the directions. The invitation to give thanks will come soon. 'Lift up your hearts,' that is after the Absolution. Read ver. 1 of Hymns A. and M., 322.

Cf. 'Are in love and charity with your neighbours.' Correct children's idea that charity means the same love that they have for their parents. We are in charity with many that we cannot love in the highest sense, *e.g.* wicked people. It means wishing to do good and kind things too. Parable of Good Samaritan gives instances of it and of the want of it.

BLACKBOARD SKETCH.

Subjects of Self-examination.

	CATECHISM.	INVITATION.	HOW FULFILLED.
Whether they	1. Repent them truly.	1. 'Ye that do truly and earnestly repent.'	1. 'Lord, have mercy' and General Confession.
	2. Purpose to lead a new life.	2. 'Intend to lead a new life,' etc.	2. 'Incline our hearts' and Oblation.
	3. Have a lively faith.	3. 'Draw near with faith.'	3. Nicene Creed.
	4. Have a thankful remembrance.	4. ———	4. Sursum Corda. Preface. Oblation. Thanksgiving.
	5. Are in charity.	5. In love and charity with your neighbours.	5. Offertory. Prayer for Church.

The first rubric after the Creed, which dates from 1662, has been altered without authority by the printers, who have omitted after 'communion' the words, 'And the banns of matrimony published.' The omission of the direction was on account of the disuse of the practice in the days of few and badly attended celebrations: the American Church has retained the words. The word *banns* is from a late Latin word *bannus*, a summons.

Briefs, i.e. letters-patent from the sovereign directing the collection of money for special purposes, such as compensation for loss by fire or lightning, or the building and repair of churches: they have now been abolished. *Citations* are proclamations by which certain persons are *cited* to appear: they are still used, the words said after the banns being a citation, and also the '*si quis*' before ordination, etc. It is a very ancient custom to proclaim sentence of excommunication at this place in the service. The latter part of this rubric forbidding the publication of irrelevant matter has not always been obeyed either by the law of the land or by individuals.

Sermon is from the Latin word, *homily* from the Greek, for a discourse (cf. Art. xxxv.). It has been the custom from the earliest times for the sermon to be delivered after the readings from the Scriptures, with which our Commandments,

Epistle, and Gospel, correspond, following our Lord's example at Nazareth: the bishop or senior priest performed this duty, sometimes indeed there were several sermons. The sermon is mentioned in Justin Martyr's description of the Holy Communion (cf. p. 4). The preceding rubrics correspond with parts of the instructions then given. 'The instructions of the preacher may be divided into four parts, according to the ancient practice of the Church of England: first, the announcement of feasts or holy days, and of the administration of the Communion; secondly, the publication of excommunications and other ecclesiastical acts; thirdly, the prayer preparatory to the sermon; and, fourthly, the sermon or homily' (Palmer, *Orig. Lit.* ii. 59). The same writer notices that the Roman Church was an exception, and that from the fifth to the tenth century there was scarcely any preaching in the Roman Church. The restoration of the sermon was an important object with the Reformers: they even wrote homilies for those who could not prepare them or were not to be trusted. The sermon has always been an important part of public worship. Our Lord Himself quoted the preaching of the Gospel to the poor as part of the work to which He was anointed (S. Luke iv. 18). He commissioned His Apostles to preach (S. Mark xvi. 15). S. Paul claimed that the Lord had sent him specially to do this work (1 Cor. i. 17), and makes frequent reference to its importance. It was looked upon in the earliest ages as particularly the work of the bishop. Sermons were generally written, but sometimes *ex tempore*. The preacher usually sat and the people sometimes stood, at times they applauded; the sermon began with a short prayer or the salutation. By the time of the ninth century preaching had fallen into disuse, and though generally pious was very illiterate; hence in England by the middle of the thirteenth century one of the chief objects of the friars was to preach everywhere and at all times. Many a time has England been shaken to its very foundations by earnest preachers.

In the Prayer Book of 1549 the exhortations followed the

sermon or homily if the people had not been already 'exhorted to the worthy receiving.'

THE OFFERTORY

It has been the universal custom of the Church to offer oblations to Almighty God at the Communion: not only was money given, but bread and wine, from which the elements were taken, besides other offerings in kind. The custom of offering in kind is at times observed still, *e.g.* by the School of S. Ambrose at Milan. It is interesting to note the following return in a missionary report from S. Augustine's, Rorke's Drift, for 1894:—'Cash collections, £201, 13s. 6½d; offertory in kind: 1 horse, 7 cows, 6 sheep, 13 goats, 52 sacks mealies, 2½ sacks amabele (Kafir corn), 105 fowls, 30 mats.'

The *sentences* correspond with the anthem called the *offertorium*, which has been sung in the English Church at least from the sixth century; they are the same as in 1549. Like the Commandments, they seem to be an independent translation specially for the Prayer Book, in which the 'Great Bible' of 1539 was made large use of. The Scottish Prayer Book of 1637 introduced other sentences, most of which are still retained in the present use of that Church. The American Church also has made use of some of these, and has prefixed Acts xx. 35: 'Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.'

Not only are alms (*i.e.* what is given out of *pity* to the poor specified), but 'other devotions,' which words include anything devoted, or formally offered up to God.

Shall then place.—This presupposes that the elements have been somewhere else before, *i.e.* on the *credence* (the word is from the name given to a side table where food was tasted in Italy to provide against it being poisoned).

They are now placed upon the altar. The rubric so directing dates from 1662, but the same direction had been given in 1549. In the latter book the priest was directed to put a

‘little pure and clean water.’ The direction was left out in 1552, but the practice is the universal custom of the Church, and the paschal cup that our Lord blessed was so mixed. The mixture has been thought to represent the two natures of our Lord, human and divine, and the first to discontinue the use of water were the Armenian heretics who denied our Lord’s human nature. The omission of the mingling in 1552 made a serious difference between the English Church and the rest of the Catholic Church, and caused a departure from venerable custom. The canons of the English Church, as early as King Edgar, order the priest to have ‘all things which pertain to the holy Eucharist, that is a pure oblation, pure wine and pure water.’ The practice has also been observed since 1552 by many of the Church’s most loyal prelates, such as Andrewes and Laud; and the custom of many priests is to put water and wine into the chalice before service; but the ceremonial mixing during the service has recently been pronounced illegal. As the absence of water does not affect the validity of the Sacrament, the Church of England did not go beyond its powers in omitting the direction however much such action may be regretted. Neither the Scottish nor American Church has replaced the rubric.

THE PRAYER FOR THE CHURCH

The words ‘militant here in earth’ were added in 1552 in order to please certain foreign reformers who wished to make it clear that the dead are not to be prayed for; these words, however, were ancient, and are found (1483) in a prayer in which the dead are pointedly mentioned. At the same time (1552), and with the same intention, the following words were also omitted from the prayer itself: ‘And here we do give unto thee most high praise, and hearty thanks, for the wonderful grace and virtue, declared in all thy saints, from the beginning of the world: And chiefly in the glorious and most

blessed Virgin Mary, Mother of thy Son Jesu Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples, O Lord, and stedfastness in thy faith, and keeping of thy holy commandments, grant us to follow. We commend unto thy mercy all other thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace, and that, at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be blessed of my Father, and possess the kingdom which is prepared for you from the beginning of the world.'

All ancient liturgies contain similar prayers for the Church; indeed, our Lord Himself offered up such a prayer in His Great Intercession at the Institution (S. John xvii.), and S. Paul bids us make 'supplication for all saints' (Eph. vi. 18), and that 'giving of thanks be made for all men' (1 Tim. ii. 1). This prayer was part of the consecration prayer till 1552. It is right thus to pray for all members of the Church at the commencement of the most solemn moment of worship, when we are about to present before the Father the memorial of Christ's death. The prayer is in three parts:

- | | | |
|-------------------------------------|---|-------------------------------|
| I. The Oblation | { | 1. Of alms. |
| | | 2. Of the elements. |
| | | 3. Of prayer. |
| II. Intercession for
the living. | { | 1. For the Church in general. |
| | | 2. For Christian princes. |
| | | 3. For the clergy. |
| | | 4. For the people. |
| | | 5. For the afflicted. |

III. Commemoration of the departed.

I. The words 'and oblations' were added in 1662 at the same time that the rubric was inserted ordering the bread and wine to be placed upon the altar before this prayer, which had been left out since 1552. It is reasonable, therefore, to believe that 'oblations' refers to the bread and wine, and that the

bread and wine are in these words offered to God. The quotation from the 'holy Apostle' refers to 1 Tim. ii. 1.

II. *Intercessions for the living.* The order is much the same as in the litany, though not so full as in many early liturgies; the words are very comprehensive and really include 'all men,' as S. Paul directed. Blunt (*Annotated Prayer Book*) remarks that the heathen are not prayed for, and accounts for the omission by our Lord's words in His Great Intercession, 'I pray not for the world, but for them which thou hast given me' (S. John xvii. 9); but the heathen and heretics also are included amongst those who are 'in any other adversity.' Adversity being a state in which anything is *against* one's welfare. The American Prayer Book has altered the word 'indifferently' to 'impartially,' which expresses what it means in more modern phrase. These intercessions, thus early in the service, set forth its *communion* character; we do not come before God as isolated individuals, but as members of Christ's body, and if one member suffer others will suffer with it.

III. *The commemoration of the departed.* 'And we also bless,' etc., was inserted in 1662; these words are, however, manifestly founded on those quoted above, which were omitted in 1552. It is quite certain that the Church has always prayed for the dead. S. Paul can scarcely be supposed to have done otherwise in 2 Tim. i. 18, as it seems clear from the context that Onesiphorus was dead at the time of his writing. It was also a Jewish custom to pray for the dead. There can be as little doubt that the Church of England in 1552 omitted and discouraged such prayers, but they have never been forbidden. Indeed, it would be presumptuous to forbid anybody to pray for anything that God has not forbidden. The reason for the omission in 1552 was that the doctrine of purgatory had become mischievous. There were many who thought little of repentance because they believed that if they left enough money to be prayed out of purgatory they would be eventually saved. Such an error needed repressing by strong measures, therefore all prayers for the dead were omitted in the Prayer Book of 1552,

though 'all the liturgies in the world contained such prayers' (Palmer's *Orig. Lit.* ii. 94). When, however, the doctrine of purgatory was supposed to have been rooted out, the commemoration of the dead was restored. To pray for the departed is a pious and commendable custom which the Church has always observed, and none has authority to forbid such prayers, which, indeed, have been a consolation and blessing to many of the most earnest saints. They have recently been used by the Church for the late queen and for those who have fallen in Africa.

Lesson on Holy Communion.

MATTER.

Begin by asking which is the most important service? Give reasons. Taken place of passover, ordained at most solemn moment by Christ. Will continue 'till he come.' Why is it most sacred? Because we show forth before God the Father the death and Resurrection of His Son. It is a service that must ever be read with the greatest reverence. Read, 'Blessed are your eyes, etc.'

Title. *Order*, the service as it is *ordered*. We have two of the many names of the service, well chosen because they show the two great purposes of the service, 1st for God's sake, 2nd for our own. 1. *Supper*, i.e. like paschal supper it is a sacrifice to God, it is for His sake we come especially, as in all worship, but nowhere is it more necessary to keep this in view. 2. *Communion*, i.e. fellowship, the communicants are made one with Christ, therefore with one another, and with all the saints, living and departed.

The Rubrics are also with twofold objects, 1. That the people should be properly prepared, 2. that the altar should be properly prepared and in the right place.

The Lord's Prayer: explain from notes why said by priest alone. It is a very appropriate prayer to begin with as this is the highest manner of hallowing His name that we are capable of: and there is no 'daily bread' more holy than this:

METHOD.

Let child read it. Write on supplementary blackboard meaning of 'order,' 'Lord's Supper,' 'Communion.'

Dwell especially on the unselfish character of the service.

Cf. Prayer of Humble Access, and 'we and all thy whole church' in the Oblation.

Tell clearly the meaning of rubrics without reading them. Cf. 'Let all things be done decently and in order.'

Cf. rubric in morning prayer before first Lord's Prayer.

The introit may be explained if thought necessary.

Explain why the priest stands: it is the proper attitude of offering.

LESSON ON HOLY COMMUNION—*continued.*

MATTER.

so this prayer also sets forth the same two aspects of the service that the title does.

Collect for Purity. At our Lord's first miracle (which had some reference to Holy Communion) there were at the door, six water pots 'after the manner of the purifying of the Jews.' That manner was not always the best, as our Lord said they were content with making the outside clean only.

The Commandments. It is well that we go back to these ancient words of God: they are four thousand years old in this form, and some of them were given before. They show us that God does not change, 'the same yesterday, to-day, and for ever.' Worship also changes much less than we think.

This, with what is said in notes, will probably be too much for one lesson with the recapitulation and questioning to fix the knowledge, but a stop may be made anywhere. For blackboard an epitome of what has been taught will be most useful, especially if children take copies of it.

METHOD.

He is only *directed* to kneel once in service at the Prayer of Humble Access. Ask why no doxology.

All that is found in the notes should also be taught.

Cf. notes for history, and use of *kyrie*.

BLACKBOARD SKETCH.

Title shows two aspects of service.

1. For God's glory.
2. For our benefit.

Rubrics show that worshippers and place must be properly prepared.

Lord's Prayer with intention of {

1. Hallowing His Holy Name.
2. Asking for Bread of Life.

Collect for Purity. 'Blessed are the pure in heart for they shall see God.'

Commandments. Self-examination.

Kyrie. We pray for {

1. Mercy for past.
2. Grace for the future.

THE EXHORTATIONS

These exhortations are the work of the Reformation: though there is evidence of addresses, other than the sermon, in some primitive liturgies, such was not the usual custom. They were inserted at a time when it was necessary to dwell on the *communion* aspect of the holy Eucharist, which had been to a serious extent lost sight of before the Reformation, when the *sacrificial* character was prominent. The common people at all events looked upon the rite only as a sacrifice to take away the sins of the living and the dead. These exhortations were largely influenced by foreign reformers.

The first exhortation is ordered to be said 'when the Minister giveth warning for the celebration.' The rubric so directing dates only from 1662, and shows that Communion was then infrequent. The exhortation is to be said *after* the sermon, not as is often the case before: in churches where there is regular celebration this address is not needed. In 1549 it was the second exhortation, and was only ordered to be said 'when the people be negligent.' In the 'Order of Holy Communion' of 1548, where most of the address is found, there is nothing said about negligence, and the 'Parson, Vicar, or Curate' was allowed to use other words, 'saying to them openly and plainly as hereafter followeth, or such like.' The custom of saying part of it is not authorised with us, but has been legalised in the American Church. The purpose of the exhortation is to warn people to prepare and to teach them how to prepare; it is directed against the profanity and irreverence with which the Holy Sacrament was at times regarded by the Puritans.

Comfortable: the word is used in its proper sense of *strength-giving*.

Unworthily, *i.e.* irreverently, a very different thing from acknowledging that one is unworthy as in the Prayer of Humble Access.

Mystery must not be confused with the word 'mysterious'; here it means sacrament, *sacramentum* being the Latin translation of the word *mystery* as in 1 Tim. iii. 16. Great is the mystery (*sacramentum*) of godliness.

Conversations, *i.e.* dealings. The reference to the Commandments was inserted in 1552 at the same time that they were inserted in the service; it shows the purpose of their insertion.

Judas. The passage seems to imply that Judas received the Sacrament, which is at least doubtful (S. John xiii. 27).

And because it is requisite, etc. In this passage the Church of England expresses clearly enough its teaching about confession. The Greek and Roman churches both treat private confession as a necessity; in the Church of England it is voluntary not compulsory. It is to be regretted that the following words with which the address ended in 1549 were omitted in 1552: 'Requiring such as shall be satisfied with a general confession, not to be offended with them that do use to their further satisfiyngs the auricular and seeret confession to the priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the church. But in all things to follow and keep the rule of charity, and every man to be satisfied with his own conscience, not judging other men's minds or consciences; whereas he hath no warrant of God's word to the same.'

The second exhortation was composed in 1552, probably by Peter Martyr, and inserted, it is thought, at the wish of Bucer. It contained at first strong condemnation of those who only 'stand by as gazers and lookers on them that do communicate and be no partakers of the same yourselves.'

The third exhortation was the first in 1549, and followed the sermon or homily if no exhortation 'to the worthy receiving' had been given: it was placed here in 1552, as the other exhortations were warnings, but this was to be said at the time of communions. It was followed by the offertory sentences, after which the rubric directed non-communicants¹ to leave the 'quire' where the communicants were to be placed, 'the men on one side, and the women on the other'; there was no direction, however, for non-communicants to leave the church. The exhortation had appeared in the Order of the Communion, 1548, and had been largely taken from Hermann's *Consultation*.

The exhortation quotes much from the Bible; its pious purpose is very obvious and was at the time very necessary, as indeed it is now. This is the oldest and the best of the three exhortations, and it is the only one retained by the Scottish Church, neither the Roman nor the Greek Church has anything corresponding. There is no doubt this exhortation has been of great

¹ This does not refer to non-communicating communicants, but to habitual non-communicants.

service to our church in impressing the teaching of S. Paul (1 Cor. xi. 28) as to the necessity of examination. At the same time the very strong translation of that apostle's words is alleged to have repelled many from the Sacrament. The exhortation dwells on two subjects :—

1. The necessity for self-examination.
2. The Eucharistic purpose of the service.

Guilty. The passage here quoted, 1 Cor. xi. 27 *sqq.*, should be studied in some commentary. 'Guilty' means here liable to judgment for contempt of the Body and Blood of Christ.

Damnation, *i.e.* temporal judgment to save us from final judgment.

Not discerning, *i.e.* if he do not distinguish Christ's Body from common food.

Plague. Taken from 1 Cor. xi. 30, which, literally translated, means, 'For which cause many are weak and sickly among you, and not a few are falling asleep.'

THE INVITATION

The Invitation is found in all English services from 1548, but at first it followed the consecration. It is said to have originated in the kiss of peace which S. Paul directs. In primitive times this was an ordinary salutation of friendship, and was introduced as a visible sign of the charity that was in the heart. The deacon said, 'Salute one another with an holy kiss,' then the 'clergy kissed the bishop, the men kissed the men, and the women the women' (Apostolic Constitutions). In the West this proceeding was found to be inconvenient, and instead a picture or a plaque bearing a sacred representation was handed round and kissed. This was called the 'Pax' because it took the place of the kiss of *peace*: it is still maintained in the Roman Church. It was also the custom of the primitive Church for the deacon to give direction to the people, *e.g.* in the liturgy of S. James, the deacon invited the people with the words, 'Draw near with the fear of God and with faith and charity.'

THE CONFESSION

In many early liturgies it was the custom for the priest to make in silence a long private confession, the people also evi-

dently using the pause for the same purpose. In the liturgy of S. James also the priest made a confession on his own behalf and that of the people at a corresponding place in the service. This primitive custom was followed in the Sarum Missal by the priest saying the *Confiteor*, i.e. a form of confession said at prime and compline, for himself, after which the people prayed for him : then in turn the people said the *Confiteor* and the priest prayed for them and absolved them. This confession was a short but contrite acknowledgment of sin to God and to the saints and to the Church, and invoked their intercession. We have taken from it the expression 'by thought, word and deed.' Our present confession appeared first in the Order of Holy Communion, 1548 ; some of it is taken from Hermann's *Consultation*, but its style shows acquaintance with penitential utterances of earlier days. It is expressed in more contrite terms than the later production of 1552 in Morning and Evening Prayer. Till the last revision the confession might be said by one of the people ; the Scottish liturgy left out that ancient custom. The Puritan party condemned the practice as a 'private opinion and not generally received in the Catholic Church that one of the people may make the Public Confession.' To please them it was directed that all should repeat it as at Morning and Evening Prayer. Their object was to prevent the people saying anything in public worship except *Amen*.

THE ABSOLUTION

The Absolution (cf. Morning and Evening Prayer, p. 52) is little altered from the old form, which may be translated, 'Almighty God, have mercy upon you and pardon all your sins ; deliver you from all evil, confirm and strengthen you in goodness, and bring you to everlasting life.' Some such absolution has been the almost universal custom of the Church.

THE COMFORTABLE WORDS

This is one of the earliest additions of our Church. The Comfortable Words appear first in the Order of Holy Com-

munion, 1548. The idea of them was taken from Hermann's *Consultation*, which, however, does not give the first and adds S. John iii. 35, Acts x. 43. They were not intended to have any consecutive meaning, and in Hermann only one was to be said *before* the Absolution. Although the use of these words was an addition, yet it had been the custom occasionally to introduce passages from the Bible at various parts of the liturgy. The purpose of these sentences is shown in their title of *comfortable* or confirming words. They show all of them the divine purpose of forgiveness. Had they been intended to be consecutive in meaning they would be incomplete without quoting the authority of the priest to convey forgiveness (S. John xx. 22, 23), with which in Hermann's *Consultation* the Absolution commenced (cf. Morning and Evening Prayer). It will be noticed that the first of the Comfortable Words was addressed to the world, the second to a Pharisee, the third to a Christian bishop, the fourth to all the faithful. The translation, like that of the Commandments and offertory sentences, is an independent one made purposely for the Prayer Book.

Advocate is the word *paraclete*, only used in this passage of our Lord as pleading for us before His Father.

Propitiation, that which reconciles, brings near, atones.

SURSUM CORDA AND PREFACE

So far the service has consisted of preparation: here begins the real Eucharist, the solemn thanksgiving and commemoration. The *Anaphora* (or offering) as it is called in the East; the *Canon* (or rule) of the West. Our Church, it should be remembered, has taken the prayer for the Church out of the Canon and placed it in the preparation, an alteration which the Church of Scotland has not adopted. There has never been a liturgy without the *Sursum Corda* and preface. S. Augustine of Hippo at the beginning of the fifth century said, 'Daily throughout the whole world the human race almost with one voice answers, "We lift up our hearts unto the Lord."' So far as we know the words are of apostolic origin. S. Cyprian in the third century mentions

the *Sursum Corda*, and says that by it the people are admonished that they 'ought then to think of nothing else but the Lord.' But if the *Sursum Corda* takes us to the very origin of our Church, the *Sanctus*, the great 'triumphal hymn' of angels and men takes us further back still beyond all history and before all divisions of time, for it is the song that the angels have ever sung (Isa. vi. 3), and with which the Church will for evermore hymn the eternal Trinity (Rev. iv. 8). Our Lord Himself *gave thanks* before He brake the bread, and S. Paul refers to this thanksgiving (1 Cor. xiv. 16), and after him reference to it is frequent.

In the very earliest liturgies only the *Sanctus* was sung, but at an early date some of the Eastern liturgies added the song of the multitude at our Lord's triumphal entry into Jerusalem, and this custom was thence adopted in the West, so in our first Prayer Book, 1549, the words were: 'Holy, holy, holy, Lord God of Hosts: heaven and earth are full of thy glory: Osannah in the highest. Blessed is he that cometh in the name of the Lord: Glory to thee, O Lord, in the highest.' The omission of the words called the *Benedictus* in 1552, though it may be regretted as the loss of a beautiful allusion and expression, was a return to a more ancient form. Till 1662 the Preface was printed in two separate paragraphs, and in 1549 there was a rubric after the hymn of the seraphim, 'This the clerks shall also sing.' The present method of printing, adopted in 1662, has not been adopted either by the Scottish or American Church; it has caused those unfamiliar with the history of the Prayer Book to think that the whole of the Preface was intended to be said or sung by the people; there was not, however, any such intention.

THE PROPER PREFACES

The word *Preface* means that which is *said before*, viz. before the most important part of the service: the word *proper* means that which is the property of, or *belongs to*. The proper prefaces belong to certain days and seasons: they give the keynote of the particular purpose of the day, and so resemble the collects:

though very ancient, they are not of primitive origin ; the Eastern Church has never adopted them, having an invariable preface. They began in the West at the end of the fourth or beginning of the fifth century ; they increased so rapidly that soon no holy day was without a proper preface. Palmer says, 'It was this custom of varying the prefaces and other prayers to suit the occasion of the day that gave to the Gallican, Roman, and Italian Churches those large liturgical volumes, which were at first called sacramentaries or books of sacraments, and afterwards were known by the name of Missals, or books of Missæ' (*Orig. Lit.* ii. 120). It was found necessary in 1175 to reduce the number of proper prefaces, and in 1549 the ten which remained in the Sarum Missal were further reduced to five. The preface for Christmas Day was composed in 1549. That for Easter is a translation of what had always been used, and was one of the first prefaces composed ; it is found in the Sacramentary of Gelasius. That for Ascension Day is found in the Sacramentary of Gregory, and was perhaps composed by him : the last words of it depart with advantage from the original, which is, 'that he might make us partakers of his divinity.' The preface for Whitsunday is the composition of 1549, it is an improvement on the preface in the Sarum Missal. That for the feast of Trinity is as ancient as the Sacramentary of Gelasius. Of course it would be incorrect to use the words 'Holy Father' with this addition : the note at the margin directing their omission dates from 1662. Not that they had been used before ; from 1549 till 1662, the introduction to the preface was printed with that for Trinity and it omitted the words 'Holy Father.'

It will be noticed that in these prefaces we thank God for doctrinal truth, in fact a great part of the Apostles' Creed may be found in them.

In the Prayer Book of 1549 the prefaces are only directed to be said on one day : the direction that they should be said through the octave was first printed in 1552. That for Whitsunday is not said on the last day of the octave, Trinity Sunday, which has a preface of its own. The preface for Trinity Sunday

is only said upon that one day, as the feast of Trinity lasts only one day, and is itself within the Pentecostal feast. The octave prefaces are an indication of daily celebrations.

THE PRAYER OF HUMBLE ACCESS

This prayer, which appears first in the Order of Holy Communion 1548, was intended to be used immediately before the administration, as it was in 1549, and still is in the Scottish Prayer Book. The Prayer Book of 1552 made great alterations in the order of the service with the object of placing the reception of the 'holy mysteries' as soon as possible after their consecration. The spirit of the prayer is caught from the humble deprecations of Eastern liturgies immediately before the administration; the words of it have not been traced higher than 1548: they are very devotional and beautiful words, and we would gladly know to whom we are indebted for them. The reference to the conversation of our Lord with the Syro-phœnician woman (S. Mark vii. 28) is very happy, especially as we, too, are Gentiles as she was.

Till 1552 the prayer concluded, 'Grant us therefore (gracious Lord) so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood in these holy mysteries, that we may continually dwell in him, and he in us, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood. Amen.'

The conclusion of the prayer is founded on S. John vi. 53-57.

Whose property = Whose attribute it is, or to Whom it belongeth.

The distinction that our sinful *bodies* may be made clean by His *Body*, and our *souls* washed through His most precious *Blood*, is intentional, and should be noticed.

THE PRAYER OF CONSECRATION

The rubric has been altered more than once: in 1549 it was, 'Then the Priest, turning him to the Altar, shall say or sing, plainly and distinctly, this prayer following.' Till 1662, after 'kneeling down at God's board,' to say the Prayer of Humble Access, the direction was simply, 'Then the Priest standing up

shall say as followeth.' The present rubric (1662) is taken from that in the Scottish Prayer Book (1637). It legalised the eastward position, which was usually observed, as it orders the priest to stand 'before the Table,' which cannot mean that he is to stand at the side of it.

Not only has the rubric been altered but the prayer itself has been repeatedly changed, though its characteristics have always remained the same, and part of it is unchangeable. There is no part of our Prayer Book where comparison with that of 1549 is more necessary and more interesting than here. It began with the Prayer for the Church with the addition noted on p. 280, the rest of it was as follows :—

O God heavenly Father, which of thy tender mercy didst give thine only Son Jesu Christ, to suffer death upon the cross for our redemption, who made there (by his one oblation, once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel command us to celebrate, a perpetual memory of that his precious death, until his coming again ;

Hear us (O merciful Father) we beseech thee ; and with thy Holy Spirit and word vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ. Who Here the Priest must take the bread into his hands. in the same night that he was betrayed, took bread, and when he had blessed, and given thanks, he brake it, and gave it to his disciples, saying : Take, eat, this is my body which is given for you : do this in remembrance of me.

Likewise after supper he took the cup, and when he had given thanks, he gave it to them, saying : Drink ye all of this, Here the Priest shall take the cup into his hands. for this is my blood of the new Testament, which is shed for you and for many, for remission of sins : Do this as oft as you shall drink it, in remembrance of me.

These words before rehearsed are to be said, turning still to the Altar, without any elevation, or shewing the sacrament to the people.

Wherefore, O Lord and heavenly Father, according to the Institution of thy dearly beloved Son our Saviour Jesu Christ, we thy humble servants do celebrate, and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make : having in remembrance his blessed passion, mighty resurrection, and glorious ascension, rendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same, entirely desiring

thy fatherly goodness mercifully to accept this our Sacrifice of praise and thanksgiving : most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ ; and through faith in his blood, we and all thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee (O Lord) ourself, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee :

humbly beseeching thee, that whosoever shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly benediction, and made one body with thy Son Jesus Christ, that he may dwell in them, and they in him.

And although we be unworthy (through our manifold sins) to offer unto thee any Sacrifice : yet we beseech thee to accept this our bounden duty and service,

and command these our prayers and supplications, by the ministry of thy holy Angels, to be brought up into thy holy Tabernacle before the sight of thy divine Majesty ;

not weighing our merits, but pardoning our offences, through Christ our Lord ; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Let us pray.

As our Saviour Christ hath commanded and taught us, we are told to say. Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

The Answer. But deliver us from evil. Amen.

It will be seen that the order of the prayer has been considerably altered, and that many omissions have been made. Of the latter the most important is the omission of the Invocation of the Holy Spirit upon the elements (which omission dates from 1552) : although the Invocation upon the element of water in Baptism was restored in 1602, no such return to antiquity was made here.

The Prayer of Consecration may be divided into—

1. Commemoration of the love of God in Christ.
2. Invocation.

3. The holy words and acts of Institution.

4. Eucharistic Amen.

These divisions follow the plan of the earliest Eastern liturgies, but not the Roman. It would be an advantage if our Prayer Books were printed in paragraphs, like that of 1549, in which these different parts of the prayer are clearly marked.

1. In commemorating the love of the Son, we must think first of the love of the Father, Who 'so loved the world that he gave his only-begotten Son.' Indeed, this text is quoted at this place in the liturgy of S. Chrysostom. Having acknowledged that love, we remind Almighty God of the perfection and sufficiency of the great Sacrifice of Christ, Who, 'by one offering hath perfected for ever them that are sanctified' (Heb. x. 14).

2. The Eastern liturgies, which are the most ancient: all of them contain an invocation of the Holy Spirit upon the elements; many of the Western have it also. The only considerable Churches that had not adopted it were the primitive Italian Churches of Rome and Milan. It is not likely that the Prayer Book of 1552 consciously copied the early Roman Church, yet we must go back to that Church to find a precedent for an omission which has been alleged to be such a departure from general ecclesiastical custom as to invalidate the efficacy of the Sacrament. Also, as Palmer points out (*Orig. Lit.* ii. 139), 'However true it be that God effects this consecration by means of the Holy Ghost, it is unnecessary to pray expressly for the Holy Ghost to consecrate the elements of bread and wine, because God knows perfectly all the means and methods of consecration, and because any prayer for consecration is in fact a prayer that it may be accomplished by all the means which are known to INFINITE WISDOM.' Practically, therefore, there is an invocation of the Holy Spirit in the words, 'And grant that we, receiving these thy creatures of bread and wine . . . may be partakers of his most blessed body and blood.'

3. A commemoration of our Lord's words and acts is to be found in all liturgies: there can be no consecration without them; there has been, however, considerable variety in expres-

sion and some in practice. For instance, in some liturgies the priest is directed to look up to heaven, an act which our Lord is recorded to have performed at the feeding of the five thousand, but not at the Institution. Again, it has been the custom of some Churches to break the bread twice; first, before consecration, following our Lord's example, and secondly, at the administration, as our Church does. The two fractions have distinct meanings: in the former the breaking is representative of the breaking or wounding of our Lord's Body on the Cross: 'This is my body which is broken for you.' The latter fraction represents the union of the spiritual body of Christ with Himself, 'one bread.' A part is broken off for each member, showing his union with Christ. With regard to the bread, our Church follows the custom of the Spanish, and therefore of the Gallican, Church. With regard to the cup, we follow that of the liturgies of Cæsarea, Constantinople, and Alexandria. The ancient Roman custom somewhat differs from ours, much more does the modern.

A custom which has extensively prevailed is to place part of the consecrated bread into the chalice, called the commixture. This is not of primitive origin, and probably arose from the Eastern practice of 'intinction,' *i.e.* communicating the laity with a portion of the bread dipped in the cup in order to avoid the danger of loss. This is still the custom in the East, and preceded the practice of administering only the consecrated bread to the laity, which began in England in the twelfth century and became general in the fourteenth, but was one of the first errors to be discarded at the Reformation.

It will be noticed that till 1552 the Lord's Prayer was used between the consecration and administration: this has been the almost universal practice, and is still followed by the Scottish, though not by the American, Church: it is claimed even by Gregory the Great to be of Apostolic origin, and certainly the words, 'Give us this day our daily bread,' seem more appropriate before the administration. Almost every Church followed this custom; still, there were a few exceptions, to which the English Church can point as evidence that the practice

was not considered absolutely necessary, and we still have the Lord's Prayer before consecration.

4. In a sense all the faithful are 'kings and priests unto God' (Rev. i. 6). In no part of worship is the priesthood of the laity more emphatically shown than in the Eucharistic *Amen* with which they hail the sacrificial acts, and signify their co-operation with the priest. No part of the liturgy, except the actual words of consecration, is more certainly of apostolic origin and of universal custom than this *Amen*: it is spoken of by S. Paul (1 Cor. xiv. 16). Many early Fathers, amongst them Justin Martyr, Tertullian, S. Chrysostom, and S. Ambrose, allude to it, and we are told of the emphasis with which it was repeated. It is still in many Churches more ornately rendered than any other *Amen*.

The side-notes directing the manual acts were omitted from 1552 to 1662 though they were observed. These acts are five, resembling those of our Lord: (1) taking the bread; (2) breaking; (3) laying the hand on it; (4) taking the cup; (5) laying the hand on it.

Oblation, i.e. offering. Notice the assertion of the completeness of our Lord's sacrifice for all the world.

THE COMMUNION

The rubrics are almost the same that they were in 1548. The reason was originally given why other clergy should communicate before the laity, 'That they may be ready to help the priest'; the direction, therefore, does not apply to any clergy present unofficially. It is an ancient custom, still maintained in some cathedrals and churches, to communicate the men before the women. In these rubrics our Church went back to the primitive custom of delivering to all 'in both kinds' and also 'into their hands.' The people are directed to take the cup into their hands: those who from a mistaken idea of reverence avoid doing so are breaking the rule of the Church and ancient custom.

The American Church inserts in the rubric, 'And sufficient

opportunity shall be given to those present to communicate.' The reason for this addition is obscure.

With regard to the *words of administration*, we do not know what words were used in apostolic times. In the second century short forms, such as 'the body of Christ,' 'the blood of Christ' were used, the communicant saying *Amen*. This response has always been the custom of the Church, and should be still maintained. In the time of Gregory the Great the form was 'The body of our Lord Jesus Christ preserve thy soul,' with corresponding words for the cup. In our first Prayer Book the old words were retained, viz. the first half of those now used. In 1552 these ancient words were discarded altogether, at the instance of Cranmer, and the second half, consisting of novel and inadequate words, were invented. In the Prayer Book of Elizabeth, 1558, with the idea of satisfying all parties, both forms were united, but it was not contemplated that such large numbers would communicate as is often now the case. The Scottish Church has not adopted the modern addition; the American, however, has done so.

These words must be said to each individual; the custom of administering 'to rails-ful' is quite illegal. The question was raised at the last revision, but the bishops ruled that, 'It is most requisite that the minister deliver the bread and wine into every particular communicant's hand, and repeat the words in the singular number.' Indeed, such a custom hides the fact that the Sacraments are individual and particular: there is no more authority for using the words over a 'railful' than there would be for using the baptismal form only once when there are several to be baptized. The consecrated elements should be given at the beginning of the words.

It was the primitive custom to sing a psalm, usually Ps. xxxiv., 'O taste and see.' The Prayer Book of 1549 ordered, '*In the communion time the Clerks shall sing*'—

ii O Lamb of God, that takest away the sins of the world : have mercy upon us.

O Lamb of God, that takest away the sins of the world : grant us thy peace.

It also provided certain 'sentences' of the New Testament 'to be said or sung, every day one, after the Holy Communion, called the post-Communion.' Both the *Agnus Dei* and the sentences were omitted in 1552, though the ancient custom of singing at this time probably continued, as it does still. The American Prayer Book inserts 'Here may be sung a hymn.'

The rubrics about reconsecration, and the reverent disposal of the consecrated elements, date from 1662, being taken from the Scottish Prayer Book.

The Lord's Prayer after Communion was an alteration of 1552.

THE OBLATION AND THANKSGIVING

It has been seen that till 1552 the oblation was the conclusion of the Prayer of Consecration, as it is still in the Scottish and American Prayer Books. It slightly resembles the oblation in mediæval books. Two expressions are taken from the Sarum Missal; its composition dates from 1549. The train of thought is somewhat involved—

1. Prayer for acceptance of our Eucharist.

2. Pleading of the benefits of Christ's death, for the 'whole Church': this includes the dead and the living and those yet unborn. The Holy Communion is the bond of union between all members of the Church of all ages, because we are therein made one with Him and He with us.

3. The offering of ourselves: like the whole burnt-offering, we pray Him to accept body, soul, and spirit. This is a 'reasonable' sacrifice (cf. Rom. xii. 1), *i.e.* such as our reason bids us offer, and not involuntary, as the old offerings were.

4. Prayer therefore for benefits for ourselves.

5. Renewed expression of unworthiness, but, however unworthy, this is our 'bounden duty and service,' because commanded by our Lord.

6. Ascription.

There is nothing in ancient liturgies of a similar character at this part of the liturgy.

A Thanksgiving after receiving the Holy Communion was the universal custom of ancient liturgies. Our present form, composed in 1549, has some slight resemblance to that in Hermann's *Consultation*, and to those in early Eastern liturgies, especially that of Caesarea.

Holy Mysteries. The elements are so called (cf. 3rd exhortation) because they have an outward and inward part.

Mystical=spiritual. The spiritual body of Christ which is the Church. It is in Holy Communion especially that we participate in the fulness of the communion of saints; in holy baptism we are admitted into the Church, which contains bad and good; by *duly* receiving the holy mysteries we are incorporate in the *blessed* company of all *faithful* people. The words of the prayer are evidently taken from 1 Cor. x. 17. 'For we being many are one bread, and one body: for we are all partakers of that one bread.' The word *duly* has received two interpretations: 1. With proper preparation. 2. It is stated to refer 'to all who have received,' 'duly' being the English word for *rite*, *i.e.* according to the proper form and ordinance' (Blunt): a statement liable to misconception. The word is an important word, it comes from the Latin *debitum*, debt, and refers (1) to the proper performance of the rite by the priest; (2) to the proper preparation and reception by the communicants: both these are necessary to make us partakers of those high privileges which we proceed to claim as coming from the Sacrament, *viz.* unity with Christ and His Church now and heirship of the everlasting kingdom. The thanksgiving naturally ends with prayer that we may not forfeit this blessing but show its reality by our works.

THE GLORIA IN EXCELSIS

This *great doxology* or angelical hymn is of primitive antiquity. It was used as a morning hymn in the time of Athanasius at the beginning of the fourth century. Though of Eastern origin, its liturgical use is Western; at first, naturally, at Christmas. About the year 500 it was ordered by Symmachus, Bishop of Rome, to be sung at the beginning of Holy Communion on Sundays and holy days; from which time its use in a similar position became very general in the West: it had such a position in the Sarum Missal. In the Eastern Church the service usually concludes with Psalm xxxiv. or some other psalm of thanksgiving. This is more in agreement with what our Lord Himself did at the Institution, when, we are told (S. Matt. xxvi. 30) 'they sung an hymn,' probably Pss. cxv.-cxviii., it being the custom of the Jews to sing the 'Hallel' or 'Egyptian Hallel' (Pss. cxiii.-cxviii.) at the three great feasts; at the passover Pss. cxiii., cxiv. were sung before

the feast. In 1552 the *Gloria in Excelsis* was removed from its position at the commencement of the service and placed at the end, an arrangement that has generally met with approval and has been followed by the Scottish and American Churches. (Strange as it may seem, the rubric in the latter Church says 'or some proper Hymn from the Selection.') There is also a precedent for the present position of the hymn, as it is in the same position in a liturgy that the Irish monks used at Lisieux in Gaul in the seventh century: some of the Eastern liturgies also, *e.g.* Mt. Athos, have near the end the threefold repetition of 'Glory to God in the highest, and on earth peace, among men goodwill.' At any rate the present position of the hymn makes a more solemn and magnificent ending to our liturgy than that possessed by any other in the world.

Another change was made in 1552 by the insertion of the words, 'Thou that takest away the sins of the world, have mercy upon us,' probably on account of the omission of the *Agnus Dei*, which previously was sung by the 'clerks' immediately after the priests' communion.

The hymn is a magnificent combination of praise and prayer. Again, as in the *Sanctus*, we use the words of the angels, whose special presence at the Eucharist the Church has always believed. With reiterated emphasis we praise, worship, glorify, give thanks; nowhere is the unselfishness of praise more clearly expressed than in the words, 'We give thanks to thee for thy great glory.' The second part is a prayer addressed, as no other prayer in the service is, to God the Son. We remind Him, appropriately, in the *Agnus Dei*, of the sacrifice that He made for the sins of the world. We conclude with an ascription of holiness, majesty, and glory through Christ to the Blessed Trinity.

Towards the beginning of the nineteenth century some divines revived the ancient custom of standing at the *Gloria in Excelsis*, as a symbolical acknowledgment of the Resurrection of Christ, a custom which now seems to be dying out. The rubric gives no direction as to posture here. The Irish Church orders standing.

THE BLESSING

This blessing is peculiar to our liturgy : the first clause, from Phil. iv. 7, is taken from the Order of Communion of 1548. The latter part is the ancient English benediction dating from the sixth century. The union of peace and blessing is a most appropriate ending, because our Lord said after the Institution, 'Peace I leave with you,' and as He parted from His disciples on the Mount of Olives the last that they saw of Him was that He was blessing them (S. Luke xxiv. 50). It is a grander leave-taking than the *Ite, missa est* of the Middle Ages.

THE CONCLUDING COLLECTS

These are not part of the Communion Service at all. In 1549 they were ordered to be used 'after the offertory, when there is no Communion, every such day one.' The rest of the rubric was added in 1552. The first Prayer Book also contains here the prayers for rain and for fair weather.

1. Is from an ancient service before starting on a journey, and may be well used under such circumstances now, though its special fitness for such an occasion has been lost sight of in the translation : the original is 'amidst all the changes and chances of *the way* and of this life,' '*inter omnes viæ et vitæ hujus varietates.*' 'Changes and chances' is a very happy rendering of the Latin *varietates*. The collect is found in the Sacramentary of Gelasius.

Assist, means 'be near at hand' (*adesto*).

2. For protection of body and soul. This collect occurs also at the end of Confirmation : it is from the Sacramentary of Gregory, and was used at prime in the Sarum breviary.

3. For God's blessing on what we have heard. It was composed in 1549. 'The fruit of good living' means the works of a good life.

4. For God's blessing on our acts. It is taken from the Sacramentary of Gregory.

Prevent, literally, go before. The American Prayer Book has altered the word to 'direct.'

The threefold character of God's grace is dwelt upon.

a. Preventing grace, which God's children always possess until they forfeit it. Cf. 'Begun.'

b. Special grace, assisting us, which we need to pray for (cf. question in Catechism before Lord's Prayer and Collect for Easter Day). Cf. 'Continued.'

c. Subsequent or continuing grace (cf. Catechism, 'And I pray unto God to give me his grace that I may continue in the same'). Cf. 'ended.'

5. Was composed in 1549; it expresses in very suitable language our sense of the imperfection of our worship.

6. Also composed in 1549; it is a final commendation of our worship to the Almighty, reminding Him of the promise of our Lord: 'Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you,' S. John xvi. 23.

THE CONCLUDING RUBRICS

These rubrics have been considerably altered in the various Prayer Books. They are of a controversial character, and therefore unsuitable for children, especially after explanation of a service which is above all others a service of love. It would be unfortunate to supplement the final leave-taking of Christ in peace and blessing with the squabbles of His disciples, which preceded the institution. The student, however, should know something of the meaning and purpose of the rubrics.

1. This rubric was rendered necessary by the fact that at times there were no communicants. What was to be done when 'none were disposed to communicate with the Priest?' In 1549 the service was to conclude after the offertory with 'one or two of the Collects' and 'the accustomed blessing,' *i.e.* without the prayer for the Church. In 1552 that prayer was ordered to be used, but there is no direction about the blessing. In 1662

the blessing was restored. In the Middle Ages a service where the priest for any reason could not celebrate was called the 'missa sicca' or dry Mass, and has sometimes been compared with this direction.

2 and 3 are directed against the 'solitary Mass' of the Roman Church, where none communicate except the priest: the rule that three at least must communicate with the priest dates from 1552. In the previous book the rubric had directed that 'some' must communicate with him without stating any number.

4. This has always been the custom, though the rubric in this form dates from 1552, when probably its emphatic assertion had become necessary.

5. In 1549 the use of wafer bread was ordered, but it was to be 'without all maner of printe.' The use of unleavened or unfermented bread in the form of wafers began in the eleventh century, and it was customary to stamp them with the crucifix. The use of wafers is not rendered illegal by this rubric, which merely says 'it shall suffice'; but care should be taken if wafers are used that they are really 'wheat bread,' which is not always the case. The Eastern Church, though it uses wafer-bread, does not allow it to be unleavened.

6. This rubric is against profane treatment of the consecrated elements, not against reservation for the sick. In the earliest account of Holy Communion, A.D. 148 (cf. p. 4), Justin Martyr clearly states that the Eucharistic elements were taken to the absent by the deacons—a proper, and at times necessary, custom; in process of time, however, reservation was used for less worthy purposes. The elements were carried about superstitiously; this our Church forbids.

7. The elements were originally provided by the people.

8. This is the least possible number of attendances that a professing Christian is required by the Church to observe. It is taken from a decree by the Council of Agde, A.D. 506. The Church has never considered non-communicants as full members. In the first century there was probably daily celebration, in the second weekly, but from the time of Cyprian (250 A.D.) daily

celebration has been maintained, and frequent canons were promulgated on account of negligence of the custom.

9. This rubric dates from 1662.

THE 'BLACK RUBRIC'

This is the contradictory name sometimes given to the declaration at the end of the service. It appeared for the first time in very similar language in some of the Prayer Books of 1552; it was sometimes printed on a blank leaf. It was evidently an afterthought, added on the authority of the King in Council: it never received ecclesiastical approval. It was inserted for two reasons: 1. To meet the objections of the Puritans, who would not kneel at the administration. 2. To deny the doctrine of Transubstantiation as taught in the Roman Church. It was omitted altogether in 1558 and 1604, but at the Savoy Conference its insertion was strongly urged by the Presbyterians; the bishops consented, but made a very significant alteration: they inserted the word 'corporal' instead of 'real and essential.' The declaration in its first form denying the 'real and essential' presence of 'Christ's natural flesh and blood' in the elements was not likely to be approved by pious and learned bishops, for it denies a doctrine firmly believed by many of those of whom the Church is most proud. As it at present stands it denies the *carnal* or *material* presence of Christ's natural body and blood in the elements, but it implicitly asserts what is sometimes called the 'real presence,' an expression that is not very happy. The earlier version could not be reconciled with the fact that when our Lord instituted the Holy Communion, He said: '*This is my body.*'

[The history of this 'rubric' is very clearly stated in Rev. L. Pullan's *History of the Prayer Book*, Appendix D, p. 316 (Longmans). He shows that the alteration was due to Dr. Peter Gunning, afterwards Bishop of Ely.]

THE ORDER OF HOLY BAPTISM

We now come to that part of the Prayer Book which was called the *Manual* from the Latin *manus* (hand), because it was a book continually in the *hands* of the parish priest, as it contained the offices, rites, and ceremonies that he needed for his daily work amongst his people, such as the services connected with baptism, matrimony, churching, visitation of the sick, extreme unction, and burial. In fact, we find in the *Manual* earlier forms of all the services in our Prayer Book that are printed between the Order of Holy Communion and the Psalms. Just as the *Breviary* was more especially the book of the monastic clergy (the *regulars* as they were called, because they lived according to the *rules* of their order), so the *Manual* was more especially the book of the parish priests (the *seculars*, because they worked in the *world*). The *Manual* contained, however, a great deal more than the services above named: there were many benedictions in it, such as the blessing of arms, of fruits, of ships, of palms, etc., besides parts of the Communion service used on important occasions. It contained also the Confirmation service, which was in the *Pontifical* or bishops' book as well, but was inserted here for the priests' use in giving instruction, and because originally that rite was part of baptism.

The Order of Holy Baptism.—The first services in our Prayer Book taken out of the *Manual* are those connected with baptism.

The idea of admission into a society by baptism was not new when this sacrament was ordained by our Lord. It is one of His characteristics that He made use of all that was usable. Not only was the idea of baptism well understood, but the meaning of the rite was easily grasped even by foreigners, insomuch that in the fullest description of the rite that we have in the Bible, we find a foreigner, probably a negro, though a proselyte, suggesting his own baptism (Acts viii. 36). In its essentials baptism has changed not at all, though it has acquired and discarded accretions.

The first description of Christian baptism that we have after the Apostolic age is given us by Justin Martyr (A.D. 148), to whom, as we saw (p. 4), we are also indebted for practically the first description of Holy Communion. In the same *Apology*—*i.e.* defence—which we then quoted, he describes the rite of baptism—somewhat sketchily, as he was writing to heathen people—as follows: ‘As many as are convinced and believe the truth of what we teach and preach, and who promise to live accordingly, are taught to pray, and to ask God, with fasting, for forgiveness of their former sins, and we join with them in their prayer and fasting. Then they are led by us to where there is water, and they are new-born after the same manner of the new birth in which we were ourselves new-born; for they then undergo their washing in the water, in the name of God, the Father and Lord of the universe, and of Jesus Christ our Saviour, and of the Holy Ghost. For Christ said, “Except ye be born again, ye cannot enter into the kingdom of heaven.”’

Fifty years later we have a fuller description by Tertullian than that which Justin Martyr felt called upon to give. He describes, much as the former had done, the penitential preparation. He tells us of the solemn renunciation, of the questions and answers, of the trine immersion, of the tasting of honey and milk, and of the anointing with oil, which followed the rite.

We have a fuller description still from S. Cyril of Jerusalem (A.D. 347). The occasions for baptism were especially the eves of Easter and Pentecost. Cyril tells us that the renunciation was made towards the west, that the catechumens wore white robes, and he describes the rejoicing as the newly-baptized proceeded from the baptistery into the church, illuminated with a blaze of light, as the choir sang forth, ‘Blessed is he whose unrighteousness is forgiven and whose sin is covered.’

The baptismal rites of the Gallican Church are interesting to us, as there is reason to think that they were largely adopted in the British Church. The actual baptism began with an address;

then followed prayers for the consecration of the water, and the sacred chrism or oil was poured into the water in the form of the cross, and the priest breathed upon it three times. Then came the demands and answers and the baptism, followed by the anointing of the baptized, washing of his feet, and two collects.

The Roman Church elaborated this ritual, and introduced certain additions, such as the putting a grain of salt in the child's mouth, and the extinguishing of lighted tapers in the consecrated water.

We may, to avoid repetition, now turn to the service as it was in the *Sarum Manual*, and to the rites with which our forefathers for some five hundred years were baptized. In the *Sarum Manual* there are three services from which our present Office is taken :—

1. *Ordo ad faciendum catechumenum* (order for making a catechumen).

2. *Benedictio fontis* (blessing of the font).

3. *Ritus baptizandi* (the rite of baptizing).

1. *Ordo ad faciendum catechumenum*.—The child was brought to the church door. Its sex was asked, and whether it had been already baptized. If a boy it was put on the priest's right hand, if a girl on the left, and it was signed on the forehead and breast with a cross, blessed, and prayers for God's blessing on the child were offered. Then a little salt was taken from the godfather's right hand and exorcised and placed in the child's mouth, with a prayer that it might be fed with heavenly food, and be fervent in spirit, rejoicing in hope, serving the Lord. The evil spirit was then commanded to depart from the child. This command was accompanied with appropriate prayers and the use of the sign of the cross. For the Gospel was read the account from S. Matthew of Christ blessing little children. Then the priest touched the ears and nose of the infant with saliva, saying, 'Effeta (Ephphatha)—that is, Be opened.' After this the Lord's Prayer, Ave Maria, and Creed were said by priest and people, and the child was signed with the cross

on its right hand and 'introduced' by that hand into the Church with the words, 'N., enter into the temple of God, that thou mayest have eternal life and live for ever and ever. Amen.'

2. *Benedictio fontis*.—This service was only performed when necessary, but the rubric ordered it often to be done 'on account of the corruption of the water.' It must be remembered that in early days the fonts always had covers and often locks; the remains of which may be seen on old fonts. The godparents were told to say the Lord's Prayer, Ave Maria, and Creed, and to charge the parents of the child 'to kepe it from fyre and water and other perels to the age of vij. yere,' and teach it to say the Lord's Prayer, Ave Maria, and Creed, bring it to be confirmed, and return the 'crysom'—*i.e.* the anointed white robe put on the child—'and washe your hande or ye departe the chyrche.' Then followed a litany, and the priest went to the font and said the prayers for the consecration of the water, dividing it with his right hand in the form of a cross and sprinkling it on all four sides of him; then he breathed three times on the water and poured wax from a lighted candle, and oil in the form of the cross, with appropriate prayers.

3. *Ritus baptizandi*.—The child was brought to the font, and the demands were made, during which it was signed with the cross and baptized by trine immersion. Then the chrysom was put on the child, with the words, 'N., receive a white robe, holy, spotless, which thou must bring before the judgment seat of our Lord Jesus Christ, that thou mayest have eternal life and live for ever and ever. Amen.' Then a lighted candle was placed in its hand, and, if the bishop was present, it was confirmed and received the Holy Communion, if of age to do so. For the Gospel the account of the healing of the lunatic boy was read, and the service ended, as communions often did in those days, with the first fourteen verses of S. John.

CHANGES IN THE BAPTISMAL OFFICE

We saw that the Sarum rite of baptism consisted of three separate offices: (1) *The order for making a catechumen*; (2) *the blessing of the font*; (3) *the rite of baptizing*. In the book of 1549 these three divisions were still maintained; the first part of the service was still at the church door—*i.e.* from the beginning to the end of the prayer ‘Almighty and everlasting God, Heavenly Father, we give thee humble thanks,’ etc. The blessing of the font was separate, and was found at the end of Private Baptism, and it was directed that ‘the water in the font shall be changed every month once at the least.’ The third part was, as now, performed at the font.

The compilers of the 1549 service were influenced by Hermann’s *Consultation* (cf. p. 313).


They also made use of the *Spanish* (or Mozarabic) office, which claimed to come from Ephesus and S. John.

The Service of 1549. The first address and prayer were introduced from Hermann. Then the child was signed with the cross and words were used similar to those of our present *reception*. The prayer ‘Almighty and Immortal God’ followed; it resembles the prayer in the *Sarum Manual*, where it was addressed to God the Son, as the words ‘life’ and ‘resurrection’ still remind us. Then followed a form of exorcism, and the Gospel from S. Mark (instead of S. Matthew, as in *Sarum*). The exhortation upon the Gospel was introduced from Hermann, but such addresses were of ancient usage; then the Lord’s Prayer and Creed were said as in the old services, with the prayer ‘Almighty and everlasting God, heavenly Father, we give thee,’ etc., from Hermann. All this took place at the door. It will be noticed that the use of salt and ‘effeta’ (cf. p. 308) were omitted.

The children were now brought into the church, the priest leading one by the right hand; a new exhortation, which we still have, adapted from Hermann, was said, and the demands, fuller than at present, were made, and the child was directed

to be baptized by trine immersion, unless weak; the chrysom and unction were still used, but the lighted candle was left out. The longer exhortation was used, as at present.

The *Benediction of the Font*, which was printed in the office of Private Baptism, began with the following prayer to God the Son, shortened from the prayers in the *Sarum Manual*:—

‘O most merciful God our Saviour Jesus Christ, who hast ordained the element of water for the regeneration of thy faithful people, upon whom, being baptized in the river of Jordan, the Holy Ghost came down in the likeness of a dove: Send down, we beseech thee, the same thy Holy Spirit to assist us, and to be present at this our invocation of thy holy name. Sanctify  this fountain of baptism, thou that art the sanctifier of all things, that by the power of thy word all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption. Amen.’ Then followed eight short petitions, of which we retain four, which were taken out of the Spanish service, whence they had come from the East. This is an instance of our Church going back to the earlier branch of the Holy Catholic Church, and replacing what the Romans had omitted. Our present prayer before baptism followed, being partly taken from the *Sarum Office*. It will be seen that the breathing upon the water, the pouring in wax and oil, and the sprinkling of the water round the font were omitted.

The changes in 1552 were considerable. The threefold character of the service disappeared: all was to be said at the font; the signing with the cross at the beginning of the service, the exorcism, the recitation of the Creed and Lord’s Prayer, and leading into the church were omitted. From the benediction of the water, which had ceased to be a benediction at all, four of the short prayers were taken and the prayer which still follows them, but the words ‘Sanctify this water to the mystical washing away of sin’ were not there, nor the prayer printed above. The demands were simplified to their present form; the direction for trine—*i.e.* threefold—immersion

was left out, as well as the chrysom and unction. Additions were made in this part of the service: the words of reception into the congregation and the signing with the cross were placed immediately after baptism, the Lord's Prayer was used *after* baptism, and the address preceding it and the thanksgiving prayer following it appeared for the first time. Curiously enough, this prayer was made a particular object of attack by the Puritans at the Savoy Conference in 1661.

Some changes were made in 1662. In the preliminary rubrics permission was given for children to be baptized at any time, instead of only on Sundays and holy days. The rubric about the number of sponsors was added. The question, 'Hath this child,' etc., became part of the service instead of a rubric; this had become necessary from the frequent neglect of baptism during the Commonwealth. The question, 'Wilt thou then obediently keep God's holy will?' etc., was added. Far more important than anything else was the insertion of the words, 'Sanctify this water to the mystical washing away of sin,' in the prayer immediately before baptism. The instruction as to confirmation became part of the service instead of a rubric as heretofore, and the two concluding notes were appended.

PRIVATE BAPTISM

It was enjoined in the *Sarum Manual* that the parish priest should often instruct his people how they were to baptize children in case of necessity; the Church has always done its utmost to prevent children dying unbaptized. The present service has suffered no serious alteration since the book of 1549, in which it appeared, carrying out the directions of the Manual. The words in the rubric, 'or any other lawful minister that can be procured' were inserted in 1604, because the Puritans raised objections to lay-baptism.¹ It should be remembered that anybody is a 'lawful minister' in case of necessity in baptism.

¹ Their object being to deny that strong Catholic view of the necessity of Baptism which has caused lay baptism to be admitted as valid. Cf. Dr. Bright, *Letters*, p. 139.

THE BAPTISM OF THOSE OF RIPER YEARS

This service dates only from 1662, when it was found necessary to insert it. The reasons are stated in the Preface to the Prayer Book to be:—

1. The rise of the sect of Anabaptists, who objected to infant baptism.
2. The necessity of such a service for the ‘natives in our plantations.’

It is said to be the work of Dr. Griffith, Bishop of St. Asaph. It differs from the baptism of infants in the following respects: (1) The catechumen answers for himself; (2) he is placed by the priest; (3) the Gospel and addresses are altered as circumstances require.

Hermann's *Consultation* is the short title of a book which had considerable influence upon our Prayer Book, especially upon the Baptismal services. Hermann was Archbishop of Cologne and Prince Elector, and favoured the principles of the Reformation. At his instigation the *Simplex et pia deliberatio* was drawn up by Melancthon and Bucer in 1543, and submitted to the leading German Reformers. It appeared in Latin in 1545, and an English translation was published in London in 1547, so that it was well known to the compilers of our first English Prayer Book. Hermann himself was excommunicated before the book appeared in England, and died 1552. The work discusses matters of doctrine in dispute, and gives forms and suggestions for services.

NOTES ON PUBLIC BAPTISM OF INFANTS

The Title.—The words ‘of Infants,’ *i.e.* those who cannot speak, were inserted in 1662 at the same time that the service for the Baptism of those of Riper Years was compiled. The word ‘publick’ was omitted from 1552 to 1662.

Rubric i.—In 1549 this began with the assertion that in old time baptism ‘was not commonly ministered’ except at Easter and Whitsuntide, which custom cannot be well restored, ‘yet it is thought good to follow the same as near as conveniently may be.’ This was omitted in 1662.

There are two reasons given for the presence of the congregation—

- a. That they may *testify* the receiving the newly baptized into the Church.
- b. That they may be reminded of their own *profession*.

The service carries out its own order in the last address, where we are admonished 'that Baptism doth represent unto us our *profession*.' The word is used in its first and most literal sense of *declaration*. The choice of Sundays and other holy days was made to ensure a congregation, but higher reasons prevailed in the choice of Easter and Whitsuntide, which should be explained. The holiness of the day shows the holiness of the act. Also the facts of Easter Day and Whitsunday are peculiarly connected with holy baptism.

Rubric ii.—This only dates from 1662. There was no direction as to the number of godparents in the service of 1549. The number has varied at different times and places; originally there was one only. Great care has always been taken that proper persons should be chosen; the rule, according to the 29th Canon, is that godparents must be communicants (cf. Notes on Catechism, p. 341). In 1865 Convocation permitted parents to act as sponsors with *one* other: this recommendation never became law, but is allowed by bishops. This rule amends Canon 29.

Rubric iii.—The direction in 1549 was for the godparents to 'be ready at the church door,' following the old custom (*vide supra*). In 1552 all the service took place at the font.

Font is simply the Latin word *fons* (fountain) introduced into English. Thence flows the 'living water' of which our Lord spoke to the woman of Samaria. Fonts were objects of special dislike by the extreme Puritan party; they were often destroyed, and their position at the door of the church was objected to at the Savoy Conference. The 81st Canon directs that there shall be a stone font 'set in the ancient usual places.' The direction now is that it shall be *filled* at every baptism. Originally the water was changed and blessed three times a year. In 1549 the blessing of the font was printed at the end of private baptism, and the water was 'changed every month once at the least.' The rubric was altered to its present form in 1662. The very fact of seeing the font should remind us of our own baptism, and of the promises which we then made which the font has *heard*, just as much as the stone which Joshua put up at Shechem *heard* the promises made by the Israelites (Josh. xxiv. 27). Children especially should often be reminded what the font which they so often pass teaches them; cf. 'sermons in stones.'

Hath this child, etc. Till 1662 it was thought sufficient simply to order this important inquiry in the rubric. *And then, standing there, the priest shall ask whether the children be baptized or no. If they answer, No, then shall the priest say thus.* It was felt, however, in 1662, after the recent troubles and frequent neglect of baptism and doubtful performance

of the rite, that the question should form part of the service. There are three possible answers, 'Yes,' 'No,' and 'We don't know.' If the first answer is given, the form of procedure is provided for at the beginning of private baptism, if the third, at the end of that service. If the child has been baptized, why is it brought to the church? For three reasons: (1) That the congregation may know that the rite has been properly performed; (2) That the godparents may make the usual promises; (3) That the child may be received into the *congregation*. (*N.B.* Warn against the usual mistake of saying 'that it may be received into the *Church*.' It was received into the Church by the act of baptism.) Wilful iteration of baptism has always been strenuously forbidden by the Church, and there have been many canons against it. In the penitential of Archbishop Theodore, in the seventh century, it was punishable with six years' penance. The words 'One Lord, one Faith, one Baptism' (Eph. iv. 5) have often been used as argument against iteration of baptism.

Dearlly beloved, etc. This exhortation to pray for the children appeared in 1549 in a shorter form, and was founded on Hermann's *Consultation*, though there are instances of similar exhortations before the Reformation. It gives two reasons for baptism:—

1. That all are born in sin; 'Behold I was shapen in wickedness, and in sin hath my mother conceived me' (Ps. li. 5; cf. Rom. v. 12; S. John iii. 6).

2. Our Lord's own words (S. John iii. 3, 5).

Regenerate and born anew of water, etc., i.e. sacramentally. The words are another instance of repetition, but a very useful repetition; there are many who cannot understand the first word, and for their instruction it is translated. *Baptismal Regeneration* has always been the belief of the Church from our Lord's own words, quoted above, and from such passages as Titus iii. 5. Unhappily, much discord has arisen on the subject: there are many who consider regeneration to mean conversion. If that were the case the Bible would have told us. The fact that so many seem to be none the better for baptism is not a strong argument; the *use* of all gifts depends on the action of the receiver, not of the giver. The grace of God is not compulsory, or men would be machines. The guilt of sin is taken away at baptism, but not the proneness to sin: sufficient help is given to fight against sin, but the using of that help depends on the child. 'Spiritual birth follows the analogy of natural birth. A man does not live simply because he has been born—he must grow and be fed, and be protected against disease, etc. In baptism we are simply born into a new state—the state of salvation' (Canon Newbolt). If the doctrine of baptismal regeneration is properly explained to children they will learn the necessity of two things—(1) of effort on their own part, (2) of their need of prayer. The child is given a lighted candle at baptism, which can show the way to the gates of heaven itself, but if it rushes out heedlessly into the wind and storm the light will go out. Science is teaching us more and more the truth of inherited sin, and proving S. Paul's words, that we are 'by nature the children of wrath' (Eph. ii. 3). The worst part of sin is that it does not stop with the sinner, but causes others to suffer; this is one of the strongest reasons for fighting against sin, *e.g.* a teacher

who never warns his children against evil is sinning, but probably his children will suffer more for his fault, on earth at all events, than he will. There is a rubric in the baptism of those of riper years directing the congregation to kneel at this place. It might well have appeared here.

PRAYER I.

This first prayer for the child is taken almost word for word from Hermann; it is, however, older than the *Consultation*, and was translated by Luther (about 1523) from earlier forms; it was somewhat altered in 1552, and again in 1662.

This and the following prayer are very suitable for the beginning of this service. They are like the prayers of the mothers who brought their children to Christ. The line of thought is similar in both. In the first, *washing* and *sanctification* are prayed for, not taken as a matter of course, and are stated to lead to *deliverance* and *reception*. The gifts of faith, hope, and charity are prayed for, and, finally, everlasting life. A comparison of the petitions of the two prayers will show their similarity. (It should not, however, be taught to children.)

PRAYER I.

asks for (a) *Washing and sanctification*
which lead to
deliverance, reception.
(b) *Steadfastness is faith, hope,*
and charity.
(c) *Everlasting Life.*

PRAYER II.

(a) *Remission and regeneration.*
(b) *Reception.*
(c) *Everlasting benediction.*

The prayer begins with two Bible types of baptism; one taken from the Apostle to the Gentiles, the other from the Apostle to the Jews, and it is interesting to note that the more Catholic type is due to the latter, whilst the type from Jewish history is taken from the Apostle to the Gentiles.

Type I. The Ark (1 S. Peter iii. 21). The Church floats upon the water of baptism as the Ark floated upon the Flood. This passage is not literally quoted. S. Peter said that as eight souls were saved by water, so baptism saves us. The word 'perishing' is not used by him, nor is it in the original of the prayer in Hermann. Blunt has introduced a comma, 'Didst

save Noah and his family in the Ark from perishing, by water.' This is, however, putting a strained meaning on the words. No doubt Bright and Medd are right in translating the passage, '*ne in aquis perirent.*' The words must be taken in their obvious sense. It would be clearer if the words 'from perishing' were omitted.

Type II. The passing of the Red Sea (1 Cor. x. 2). In the passage referred to, the cloud is mentioned as a type of baptism, as well as the sea, as extending over every one of the host.

The warning nature of the type should be pointed out. With regard to those who crossed the Red Sea, 'with many of them God was not well pleased: for they were overthrown in the wilderness.'

By the baptism of thy well-beloved Son. The statement that our Lord sanctified water to the mystical washing away of sin has often been objected to as having no scriptural authority. It was, in fact, one of the objections at the Savoy Conference, but the bishops replied that our Lord's baptism was a *dedicatio baptismi*. The objection is trifling; the thought is harmless and beautiful: compare the obsecration in the Litany, 'By thy Baptism.' Although our Lord's Baptism more resembles our Confirmation than anything else, yet His approval of the Baptist's use of water is not unnaturally taken as giving a sacramental, *i.e. mystical*, meaning to that element.

With the Holy Ghost. In 1549 the prayer continued, 'that by this wholesome laver of regeneration whatsoever synne is in them may be washed cleane away.'

Delivered from thy wrath. Cf. Catechism, 'Being by nature born in sin and the children of wrath.'

The waves of this troublesome world. The type of the ark is still maintained.

PRAYER II.

This is taken from the *Sarum Manual*.

The aid, etc. The invocation is fuller in the original: 'God the immortal defence of all who ask, the liberation of suppliants, the peace of those who pray, the life,' etc. There is no distinction in meaning between *aid*, the French form of the Latin *adjutare*, to help, and the old English *helper*.

The life . . . the resurrection. The prayer in the *Sarum Manual* is addressed to the Second Person of the Holy Trinity: the words are a quotation from S. John xi. 25, and, of course, referred to Him.

Ask, etc., another quotation from our Lord's own words (S. Matt. vii. 7).

Everlasting benediction. Here baptism is spoken of not only as a temporal blessing, but as *everlasting*. A person can never become unbaptized, but the effect of its eternal character depends upon the receiver, and is therefore an excellent object for our prayers.

Here till 1552 followed the exorcism. Cf. p. 308.

THE GOSPEL

Till 1549 the corresponding passage in S. Matthew xix. 13-15 was used: no doubt the change was made on account of the more graphic narrative of S. Mark. S. Matthew omits that our Lord took them up in His arms and blessed them. Although there is not a word about baptism, no passage could have been better chosen. In the original our Lord's gestures are more vividly described; 'much displeased' means that He 'was moved with indignation,' that not only did His words show His feeling but the look upon His face and the gesture of His hands. So, too, the words 'put his hands upon them' mean 'fondled' or 'embraced them,' as in the exhortation following, a very good translation of S. Mark's word, which is not used by S. Matthew.

EXHORTATION UPON THE GOSPEL

Taken from Hermann in 1549.

Favourably receive, *i.e.* make him a member of Christ.

Embrace him, *i.e.* make him the child of God. (Cf. the Prodigal Son.)

That he will give, etc., *i.e.* make him an inheritor of the kingdom of heaven.

Alloweth, *i.e.* approveth (French *allouer*, Latin *ad* and *laudare*). Cf. S. Luke xi. 48.

Declared. Cf. 'Suffer little children,' etc.

Charitable work, *i.e.* work of love.

And say. Here followed in 1549 'the prayer which the Lord himself taught. And in declaration of our faith let us also recite the articles of our creed.'

The Creed and Lord's Prayer were here repeated without reference to the child, but as the profession of the Church's faith and

the offering of the greatest prayer of all. This repetition of the Creed by the congregation was omitted in 1552, when also the Lord's Prayer was put in its present place.

THE PRAYER AFTER THE FIRST EXHORTATION TO THE GODPARENTS

This is taken from Hermann. Reference to the Lord's Prayer and Creed just said remains in the expressions 'heavenly Father' and 'faith in thee.' We proceed to pray as the exhortation directed.

If the Holy Spirit is given he will be a member of Christ.

If he is born again he will be the child of God.

If he is made an heir he will be an inheritor of the kingdom of heaven.

Here the order for making a catechumen ends, and at this point, in 1549, the priest led the child by the hand into the church, and said, 'The Lord vouchsafe to receive you into his holy household, and to keep and govern you always in the same, that you may have everlasting life. Amen.'

THE SECOND EXHORTATION TO THE GODPARENTS

This is taken from Hermann. It recapitulates what we have prayed for; it reminds us what we have heard: that our Lord hath promised to grant all these things that we have prayed for. The words may refer to the previous exhortation, 'Doubt ye not,' etc., or to the promise quoted in the second prayer, 'Ask and ye shall have,' etc., where, as here, a general promise of our Lord is made particular. 'In his Gospel' seems to suggest reference to this passage. The words 'until he come of age to take it upon himself' did not appear till 1662, when a corresponding change was made in the Confirmation service. The child 'takes it upon himself' every time he answers the question in the catechism, 'Dost thou not think,' etc.

THE DEMANDS

(1) *The vow of renunciation* has been made from very early times: if we belong to Christ, His enemies must be our enemies. The word 'renounce' means to send back the enemy's envoys with a hostile message, to declare war against, or, as it is so well explained here, 'so that thou wilt not follow nor be led by.' From 1549 to 1662 the word *forsake* was inserted instead, a manifestly unsuitable word with regard to infants, and not a good translation of the word in the *Sarum Manual*, '*abrenuntias*.'

Vain pomp and glory of the world. It was certainly not without design that Shakespeare put these words into the mouth of Wolsey, 'Vain pomp and glory of the world, I hate ye!'

For explanation of the vow, cf. notes on Catechism (p. 342).

(2) *The vow of belief* is as old as the Acts of the Apostles (viii. 37). When the eunuch wanted to be baptized Philip the deacon replied, 'If thou believest with all thine heart, thou mayest.' The reply of the eunuch is almost certainly not authentic, but the question shows that the demand for belief has existed from the first; indeed S. Mark xvi. 16 is conclusive on the point.

In this promise the sponsors assent on the child's behalf to the belief of the Church: we cannot make our own belief any more than we can invent the facts which we believe; belief is not dependent on the person who believes, but on facts. It will be noticed that the words of the creed differ from their usual form. This is the same in the Mediæval services, and reminds us of the fact that the creed was from early days translated into the 'vulgar tongue' of every dialect, hence there are more verbal variations in forms of the creed than of anything else. It is interesting to note that there is a slight variation ('at' and 'on') between the creed in the Catechism and in other parts of the Prayer Book. There is here no *Amen*, but its place is taken by the answer 'All this I stedfastly believe,' which is the correct meaning of that word at the end of the creed.

(3) *Wilt thou be baptized?* etc. This question was asked in the early services; it should come last.

(4) *Wilt thou then obediently?* etc. This question was inserted in 1662, and should come before the former. It was not, however, new then (cf. Notes on Catechism); in fact it is the oldest of all the questions, as it was asked of the proselytes of righteousness before there was any Christian baptism. Some think that this question is referred to by S. Paul: 'And hast professed a good profession before many witnesses' (1 Tim. vi. 12). The answer 'I will' seems somewhat presumptuous: in the 'Baptism of such as are of riper years' it is more modest, 'I will endeavour so to do, God being my helper.'

THE BLESSING OF THE FONT

The four short prayers, together with five others and the concluding longer prayer, were, in 1549, placed at the end of Private Baptism as a separate service for the consecration of the font when necessary. They are interesting in their history: they were never adopted by the Roman Church, but our reformers got them from a Spanish service; originally they may have come from Ephesus, where S. John's influence long remained.

(a) The first of them is taken from Rom. vi. 4-6, and dwells on the oft-repeated fact that baptism is a death and resurrection. Cf. 'a death unto sin,' etc.

(b) The second prayer goes beyond the first and asks for spiritual growth: 'may *live* and *grow*.' Children would not be content to *live* without *growing*: so they ought not to be content unless the fruit of the Spirit, 'love, joy, peace,' etc. (Gal. v. 22, 23) increases also.

(c) There is difference between *victory* and *triumph*: the former comes while the fight is still going on; the latter is the rejoicing over the victory when the fighting is all over.

The first of these prayers is applicable especially to *infants*, the second to *children*, the third to *men and women*.

(d) The fourth prayer refers to all three, but it is not only for the children waiting to be baptized but for all afterwards

seeking that rite: it comes from the time when the water was used more than once, hence its future reference.

Dedicated, *i.e.* given up to God, Who returns him to the godparents to train as His child.

Office: the priest's position as regards the child, whose officer he is.

Ministry God, whose minister or servant he is.

Endued, *i.e.* clothed. The word is a survival of the custom of clothing the child at baptism with the white chrysom (omitted in 1552).

Heavenly virtues. Cf. 'May be virtuously brought up': virtues are those good qualities which God's grace produces in His servants. The word derivatively meant courage for a man and purity for a woman; it still means those qualities which keep us strong and pure, *viz.* faith, hope, and charity.

Rewarded is the right word with regard to virtue, but even the reward is 'through thy mercy.'

THE SANCTIFICATION OF THE WATER

This also is from the form which in 1549 was in Private Baptism. In 1552 the words of consecration were omitted, cf. *supra*, p. 311. In 1662 the words 'sanctify . . . sin' were inserted to remedy this defect. The sanctification of the water differs from the consecration of the elements in the Holy Communion, in that it is not of Divine origin, and like the consecration of buildings has no *sacramental* effect, *i.e.* there is no 'inward part' with regard to the water, nor is it an essential part of the sacrament.

Did shed out of his most precious side, etc. Here we have the forgiveness of sins in baptism connected, as of course it must be, with the sacrifice of our Lord: so that here as well as in Holy Communion both consecration prayers commemorate that sacrifice. The water and the blood from our Lord's side have always been taken to represent the two great Sacraments. Also, as in the Holy Communion, the authority by which the rite is performed is stated 'and gave commandment,' etc. (cf. the absolution in Morning and Evening Prayer).

Mystical, *i.e.* sacramental.

Elect, because it is now *chosen*, chosen to receive the privileges of the Church as the Israelites of old were chosen.

Lesson on the Baptismal Service.

This service is not easy to give a lesson upon, the order is not very marked : the aim should be to attach the child's own life to the service.

Introduce by asking how many have seen a baptism, what is done, who does it, etc. ? Then ask why the children do not remember their own baptism ? What have they to remind them of it ? They have the font, and the repetition of the service ; refer to rubric i. and last exhortation.

Step I. God has always had a Church, which has been a place of safety (cf. the cities of refuge). Children and others have been admitted into this Church by rites that God Himself ordained. Even His Son underwent the rite of circumcision that He might become a member of the Church of Israel. It was He who changed the old rite into baptism.

Step II. The service begins by giving two reasons why all must be baptized and two types, so that all may understand. It is not strange that there is so much about birth in this service because the child is adopted into another family (cf. Moses), but it does seem strange that there should be so much about death. It does not seem the right time to speak about death. Whenever it is spoken of, however, there is immediately something about *life or resurrection* (cf. many passages, even in last exhortation *mortifying* is followed by *living*).

Step III. Think now of a wild land where there are savage beasts and savage men, but there is a castle of safety. Safety but not security : like many castles it is a place full of soldiers. You were brought to the door of that castle, the door-keeper demanded that you should promise three things, so that you might be worthy of that household : then he washed you and put on a clean white robe (cf. chrysom), which you must keep white, for you will have to appear with it before God some day.

Application. How are you keeping the promises ? Is the garment still white ? Help was given you to keep the promises, the best help of all, that of the Holy Spirit Who has cleansed the white robes of the saints in Paradise. But it is no use trying to keep the promises without praying for that help to be continued (cf. 'Yes, verily,' etc., in Catechism). Besides having much about life and death the service speaks about fighting (dwell on the word *manfully*).

Mayst thou live to know and fear Him,
Serve Him truly all thy days,
Then go dwell for ever near Him,
a See His face and sing His praise.

THE NAMING OF THE CHILD

(Cf. Notes on Catechism, p. 338 *sqq.*). N. is short for the Latin *nomen*. The words are essential to the due performance of the rite. It is to be regretted that the word *into* is not used instead

of the less correct *in*. It means *into union with*.¹ The child now becomes, in a different sense from before, the property of the Blessed Trinity. The chrysom and anointing were here omitted in 1552. The primitive custom of baptism by immersion is manifestly unsuitable in cold climates, so baptism by *affusion* is used instead. (Care should be taken not to allow children to use the word 'sprinkling.') (Cf. Notes on Catechism, p. 384.) The priest is not directed to 'sprinkle' but to 'pour water upon' the child.

The giving of the name at baptism follows the custom of the Jews. Amongst the Greeks and Romans it was also associated with religious ceremonies. The child, according to the universal custom of the Church, is baptized by trine immersion or affusion.

THE RECEPTION INTO THE CONGREGATION

It is a mistake to call this the reception into the *Church*; the child is received into the Church by the act of baptism. This reception is peculiar to our own Church: the words are taken from the first signing with the Cross, which came earlier in the service: they were placed here in 1552. It is not the priest who receives the child, but the congregation themselves; hence the official 'I' is not used but 'we.'

The sign of the cross was used before and at baptism in the earlier services and in 1549. It should be compared with the mark made with the blood of the paschal lamb. It is here a sign of two things.

1. That the child is made a partaker of the blessings won by the Cross.
2. As a sign that the child will keep its threefold promise.
 - a. Belief . . . 'To confess the faith of Christ crucified.'
 - b. 'Renounce' . . . 'Manfully to fight under his banner.'
 - c. 'Obey' . . . 'To continue Christ's faithful soldier and servant.'

¹ For the wonderful subject '*the name of God*,' cf. Moberly, *Law of the Love of God*, p. 98 *sqq.*, and the same author's *Great Forty Days*, p. 195 *sqq.* Also Westcott in *Speaker's Commentary* on S. John i. 12.

The use of the sign of the Cross has always been strongly objected to by the Puritan party. The thirtieth Canon, which is referred to at the end of the service, was drawn up to meet their objections: its contents may here be summarised.

The Canon expresses regret that the sign is still 'so greatly stuck at and impugned.' Reasons are given for its use:—1st, Although the Cross itself was an object of derision both to the Jews and Gentiles, the early Christians 'rejoiced and triumphed in it.' 2nd, The honour and dignity of the Cross 'begat a reverend estimation' of the *sign* of the Cross, which was used by the early Church 'with one consent and great applause.' 3rd, Though 'in process of time the Sign of the Cross was greatly abused in the Church of Rome . . . *the abuse of a thing doth not take away the lawful use of it.*'

But, first, the Church of England has ever held that the use of the sign in baptism 'is no part of the substance of that Sacrament.' . . . It 'doth neither add anything to the virtue and perfection of Baptism, nor being omitted doth detract anything from the effect and substance of it.' The Church of England accounts it 'a lawful outward ceremony and honourable badge, whereby the infant is dedicated to the Service of Him that died upon the Cross.' Lastly, as the use is 'purged from all popish superstition and error' . . . 'We hold it the part of every private man, both Minister and other, reverently to retain the true use of it prescribed by public authority; *considering that things of themselves indifferent do in some sort alter their natures, when they are either commanded or forbidden by a lawful magistrate*; and may not be omitted at every man's pleasure, contrary to the law, when they be commanded, nor used when they are prohibited.'

THE LORD'S PRAYER

The address before the prayer was composed in 1552. It contains a clear assertion of the doctrine of baptismal regeneration. At the same time the Lord's Prayer was placed here and omitted before the rite of baptism. The similar alteration in the Communion service is of the same date; there is some

authority for this use of the prayer in holy baptism, as in the early Church the newly baptized first said it immediately after receiving that rite. The prayer is certainly said eucharistically; the address before says 'Let us give thanks,' and the prayer afterwards 'We yield thee hearty thanks.' We might, therefore, have expected that in 1662 the doxology would have been added here as in other praise parts of the Prayer Book. It has been thought that the omission was unintentional, but there is the same omission in the Confirmation service. It has also been said that the thanksgiving which follows takes the place of the doxology. It does not do so, however, in the Holy Communion service. The omission really marks the difference in character between the two services. The doxology is appropriate after Holy Communion because it follows a *completed act* and is *praise* not thanksgiving: here the Lord's Prayer follows the performance of a rite which is only a *beginning*, and the service is not praise but *thanksgiving*, and here as well as in Confirmation prayer really predominates even over praise; the future is the chief subject of anxiety in both cases. The omission of the doxology emphasises the difference in character of the services. Nor is praise an essential part of either of those two services, as it is of the Holy Eucharist.

THE THANKSGIVING

This was composed in 1552. It thanks God that the infant has been made the child of God, 'thine own child,' and a member of Christ 'incorporate' (if a Latin word was necessary no better could be chosen), and prays that it may be an inheritor in the highest sense.

Buried with Christ, from Col. ii. 12. Partaking of the death of Christ carries with it the partaking of His Resurrection.

The old man. Cf. 'the old Adam,' *supra*.

Abolish: literally, to destroy.

Finally, *i.e.* at the end of the world.

Residue: the Latin word for what remains behind after any process of separation; in this case the separation is that of the good from the bad. Whoever composed this prayer was fond of Latin words.

CONCLUDING EXHORTATION TO GODPARENTS

Composed in 1549. It follows the example of the *Sarum Manual* and of all other uses. It is a very impressive address, and ought not to be the last that godparents hear upon the subject. It sets forth their spiritual duties very clearly and how they are to perform them. Originally there were instructions, such as 'to keep it from fire and water.'

Profession : much the same as confession. What it has professed that it will do.

Vulgar : the survival of the word reminds us that it has always been the custom to teach the Creed, Lord's Prayer, and Commandments in the common language of the locality. The order of the three is noteworthy; it is not the order in which they are taught in the Catechism, but it is the order in which they come in daily life for all of us. First belief, then prayer, then obedience. It is the order in which they are to be *learned*; that in the Catechism is that in which they are to be *explained*.

To his soul's health, *i.e.* for his salvation.

Virtuously. Cf. 'Endued with heavenly virtues,' *supra*.

Re-present, *i.e.* present over again. Cf. Rubric i.

Continually mortifying : killing, putting to death. The last part of this address resembles the collect for Easter Eve.

Proceeding, *i.e.* progressing.

The injunction about confirmation appeared in 1549 as a rubric; it was made part of the service in 1662 (cf. the first question), at a time when both baptism and confirmation had been neglected.

Ye are to take care. A strong admonition, not advice; it is not the priest who speaks, but he declares the command of the Church. Till 1662 it was a rubric before confirmation.

The final note about baptism was in 1549 also a rubric before the Confirmation service; it appeared in its present position in 1632. It is taken from the 'Institution of a Christian Man' (1537), where it ended 'and else not,' words which have been well omitted.

It is certain by God's word, *e.g.* S. Matt. xviii. 14.

PRIVATE BAPTISM

It has always been the custom to baptize children privately in cases of danger, and the clergy were bidden in several canons to instruct the lay people as to what they were to do when it was not possible to find a priest. This is probably never done now because Prayer Books are in the hands of all and the exact form of words is known. Not long ago a schoolboy met with an accident of a serious nature whilst he was with a school-fellow, being unbaptized he received that rite at the hands of his companion.

The service naturally appeared in the Prayer Book of 1549. There have been some alterations in it, but none of importance; there are slight differences which are not all due to the different circumstances.

Rubric i. (1549) declares that it is the mind of the Church that children should be baptized as soon as possible. In early days when baptisms were delayed till Easter or Whitsuntide this was not possible.

Rubric ii. is important, as it forbids unnecessary private baptism.

Rubric iii. gives the necessary directions. The Lord's Prayer is in this case to be said before the rite; it comes again after the exhortation following the Gospel.

The form of Baptism is necessarily the same.

The thanksgiving was inserted in 1662; it differs from that in the other service. It is not only shortened out of consideration for the nature of the case, but words are omitted which are unnecessary if the child's illness proves fatal, and which might seem painful under the circumstances.

Rubric iv. is to allay doubt as to the sufficiency of what has been done, so that the child 'ought not to be baptized again,' and also states that in the case of the child living it is 'expedient' that it be brought to the church that the congregation may be certified that all has been properly performed.

The priest is then directed to find out whether 'the essential parts of baptism' have been observed, viz., the correct form of words and the use of the right 'matter,' *i.e.* water. The service then proceeds as in Public Baptism, with the necessary differences.

The note about conditional baptism needs attention. The form is mentioned in 745 and is very necessary.

THE BAPTISM OF THOSE OF RIPER YEARS

was composed by Dr. Griffith, Bishop of S. Asaph, for the book of 1662. The reasons for its insertion are stated in the Preface to the Prayer Book to be 'the growth of Anabaptism' (*i.e.* baptizing *again*) 'through the licentiousness of the late times crept in amongst us.' Anabaptists were those who denied the efficacy of *infant* baptism, and therefore iterated baptism. They are now generally called 'Baptists.' A second reason is for the 'Natives in our Plantations,' *i.e.* Colonies, and 'others converted to the Faith.'

There are verbal differences between this service and that for infants, but the chief differences are :—

1. The Gospel is necessarily different, the conversation with Nicodemus being chosen.
2. The exhortation following is most of it new, and is a defence of baptism.
3. The catechumens answer for themselves, the godparents being 'witnesses.'
4. The priest takes each person to be baptized by the right hand and places him by the font, following the old custom.
5. The service concludes with an address to the newly baptized.

THE CATECHISM

[To explain the whole Catechism fully, and to give such lessons as the teacher will be called on to give would manifestly require more than one volume of the size of the present. The purpose of these notes will be to indicate the line the teacher should take, and more especially to warn him against the common errors which are practically found to exist in the ordinary explanations and lessons given on the subject.]

The word CATECHISM is a New Testament word which the Church has always used. It is from the Greek *κατ-ηχέω*, originally meaning to *resound* (hence *echo*), but used especially for *instruction by word of mouth*, and then for such instruction as requires a response or echo. Cf. the words 'catechist,' 'catechumen,' etc.

The word in various forms is several times used in the New Testament: cf. S. Luke i. 4; and in the Authorised Version it is translated *instructed*, more literally in the Revised Version (margin), 'which thou wast taught by word of mouth.' Apollos was '*catechised*' in the word of the Lord. S. Paul speaks of *catechising* in church (1 Cor. xiv. 19), and says 'let him that is *catechised* in the word communicate to him that *catechiseth*' (Gal. vi. 6).

The Christian Church inherited the duty of teaching from the Church of Israel (Deut. vi. 7; iv. 10, etc). Our Lord as a boy, probably, attended the village school at Nazareth, where the children sat on the floor round their teacher. It is not without reason that the only incident recorded of His childhood is that of His being catechised in the temple. The Church having such an inheritance has always been careful to teach children as Timothy was taught (2 Tim. iii. 14, 15). The Greek philosopher, Aristotle, said, 'All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth.'

We still possess catechetical lectures by Cyril of Jerusalem

(A.D. 347) and S. Augustine of Hippo (A.D. 400) and others : the importance of teaching has always been insisted upon, and in our own country we find many canons to this effect, *e.g.* the eleventh Canon of the Council of Clovesho (747) orders the clergy to instruct 'infants' in the creed and to explain their baptismal promises (Haddan and Stubbs's *Councils*, vol. iii. p. 366). 'There never was a period in the history of the English Church when care was not taken to enforce upon all priests the duty of teaching their people the rudiments of the faith in the vulgar tongue, and to provide books fitted for that purpose. Hence it is that we have still remaining in manuscript so many short expositions in English of the Creed and the Lord's Prayer and the Ten Commandments' (Maskell's *Mon. Rit.* iii. 4). Stringent injunctions to the same effect were issued in 1536 and 1547.

The Catechism then simply put into printed form what had always been done. Instead of allowing the priest to teach according to his own ability, it gave, not by any means for the first time, the actual words he should use : the chief reason of this was that the teaching might be more effective, through the children having to learn their answers by heart. It is quite a mistake to think that children were not taught during the Middle Ages ; they were taught better than they were in the troubled time after the Reformation. In the sermon preached at Greenwich after the second Prayer Book had come out, Bernard Gilpin, 'the Apostle of the North,' speaking of a living that had been sold for a term of ninety-nine years, said : 'In twenty miles' compass there is scarce a man to preach ; the boys and girls of fourteen and fifteen cannot say the Lord's Prayer.'

The *history*, then, of the Catechism is very simple : it is the crystallising into a form of words what had always been taught. It appeared in the book of 1549 with verbal differences, to the end of 'the Desire.' It is not known whose composition it is. It is sometimes stated to have been written by Dean Nowell, but Alexander Nowell was second master at Westminster School in 1549, and did not become Dean of St. Paul's till

1560. He published three Catechisms, as his monument in old S. Paul's stated; the first and second were in Latin, with the object of teaching that language as well as the true faith: they were translated by his friends. The first was published in 1570 and the third in 1578. Had he been the author of the Catechism in the Prayer Book it would certainly have been stated on his monument. Wood in the *Athenæ Oxonienses* would have known had it been the case, but he gives no hint of it. Nowell's first Catechism was written some ten years before it was published, and was approved by the Lower House of Convocation in 1562, but not by the Upper; the Canons of 1571, however, ordained its use: it was not intended for children.

Poynet, Bishop of Rochester, has also been suggested as the author, because he subsequently wrote a catechism (Edward VI.'s Catechism, 1553) and happened to have been Cranmer's chaplain for a time.

It has been suggested, with great probability, that Thomas Goodrich, Bishop of Ely, one of the compilers of the Prayer Book of 1549, was the author of, at all events, the 'duties,' because outside a window that he made in his palace at Ely are two tables containing the duties in much the same words that we have now.

The latter part about the two sacraments was added after the Hampton Court Conference, 1604, because of the objection of the Puritans that the Catechism was too short. It was composed by John Overall, then Dean of St. Paul's, who made large use of earlier catechisms (cf. Additional Note, p. 333).

The Analysis of the Catechism is very simple: it consists of instruction on the three subjects that the Church has always ordered to be taught—the Creed, the Ten Commandments, the Lord's Prayer, with a prefix concerning the child's relationship to God through baptism, and an appendix concerning the two great sacraments as the means of grace.

1. (a) The child's relationship to God through baptism.
- (b) Its obligations through that relationship.

2. Instruction on
 - (a) The Creed.
 - (b) The Commandments.
 - (c) The Lord's Prayer.
3. Short explanation of
 - (a) The Sacrament of Holy Baptism.
 - (b) The Sacrament of the Lord's Supper.

The Catechism is still open to the objection that it is incomplete: there should certainly be some explanation of Confirmation, especially when we remember that till 1662 the Catechism was printed with that service, under the title, 'Confirmation, wherein is contained a Catechism for children.' It is to be regretted that the proposals made by the Lower House of Convocation in 1887 were not acted upon. (Cf. Additional Note, p. 335.)

ADDITIONAL NOTE ON THE AUTHORSHIP OF THE CATECHISM.

Izaak Walton, in a list of celebrated fishermen, says of Alexander Nowell, 'the good old man, though he was very learned, yet knowing that God leads us not to heaven by many nor by hard questions, like an honest angler, made that good, plain, unperplexed Catechism, which is printed with our good old service book.' Izaak Walton wrote thus in 1653. It is very likely that in his day those who took any interest in the Catechism would ascribe it to Dean Nowell, whose name, on account of his three catechisms, which had been largely used in schools, had become permanently connected with the word Catechism. The same statement is found in some manuscript notes of the Catechism in 1708 by Dr. Ellison, vicar of Newcastle-on-Tyne.

There is, however, no evidence that Nowell was the author; no contemporary statement of the kind has been discovered. In fact we find his catechisms distinguished from that in our Prayer Book; *e.g.*, Thomas Wats in 1589, in a list of useful books of instruction, mentions:—

'The Little Catechisme, with additions,' *i.e.* the Church Catechism.

'Maister Nowell's Little Catechisme.'

'Maister Nowell's Middle Catechisme.'

Again, in 1590, a patent was granted to Verney Alley to print 'the A B C with the Little Catechisme, and the Catechisme in English and Latine, compiled by Alexander Nowell with all other books,' etc. The former refers to the Church Catechism, which, as in the case above, is distinguished from Nowell's.

The part of the Church Catechism in question does not at all resemble Nowell's style, which was lengthy and full of scriptural quotation.

Moreover, Nowell had a decided tendency towards Calvinism, and was very anti-Roman: so much so that a contemporary author, in a book dedicated to Nowell, describes his catechism as 'a hammer, a hatchet, a sword, an axe, to beat, to cut, to wound, to destroy Antichrist and all heretics.'

It is probable that the compilers of the book of 1549 pursued the same plan with regard to the Catechism that they followed in the rest of the book, viz., to take as much as they could of what was old: there was no lack of material that they could use. We know that Dean Colet was very careful about the religious instruction of S. Paul's School, which was inscribed '*Schola Catechizationis puerorum in Christi Opt. Maximi fide et bonis literis. MDX.*'; and we know that he ordered a book by Erasmus to be taught after the '*Catechizon*' or 'instruction of the articles of the faythe and the X commandments in Englishe.'

With regard to the latter part of the Catechism, it is not by any means to be considered an original composition; the author borrowed from Nowell, just as Nowell borrowed from Poynt. The following quotation from Nowell's smallest catechism will be easily recognised:—

M. Quot in Ecclesia sua Sacramenta instituit Dominus?

A. Duo. Baptismum et Cæna Domini.

M. Quid est Sacramentum?

A. Est externum et aspectabile signum, internam arcanamque spiritulem gratiam representans, etc.

M. Sacramentum quot partitus constat.

A. Duabus: signo externo atque spectabili: et interna invisibilique gratia.

M. Quod est in Baptismo signum externum.

A. Aqua in quam baptizatus intingitur, vel ea aspergitur, in nomine Patris, et Fili, et Spiritus sancti.'

In 1689 the following additions and alterations were proposed. After the Creed:—

Q. What do you learn further in this Creed?

A. I learn that Christ hath had, still hath, and ever will have, a Church somewhere on earth.

Q. What are you there taught concerning this Church?

A. I am taught that it is catholic and universal, as it receives into it all nations upon the profession of the Christian faith in baptism.

Q. What privileges belong to Christians by their being received into this catholic Church?

A. First, the communion of saints, or fellowship of all true Christians in faith, hope, and charity; secondly, the forgiveness of sins obtained by the sacrifice of Christ's death, and given to us upon faith in him and repentance from dead works; thirdly, the rising again of our bodies at the last day to a state of glory; fourthly, everlasting life with our Saviour in the kingdom of heaven.

The 'duties' and desire were broken up and compared with the Commandments and Lord's Prayer. It was proposed to add to the explanation of Commandment iv. 'especially on Lord's days.'

The following additions were suggested by the Lower House at the Convocation of Canterbury in 1887 :—

QUESTIONS AND ANSWERS ON THE CHURCH,

SUPPLEMENTARY TO THE CATECHISM.

Adopted by the Lower House of the Convocation of Canterbury in Sessions of May 12 and July 5, 6, 7, 1887, and submitted to the Upper House for their consideration.

- I. (Q.) What meanest thou by the Church?
(A.) I mean the Body of which Jesus Christ is the Head, and of which I was made a member in my Baptism.
- II. (Q.) How is the Church described in the Creeds?
(A.) It is described as One, Holy, Catholic, and Apostolic.
- III. (Q.) What meanest thou by each of these words?
(A.) I mean that the Church is One, as being One Body under the One Head; Holy, because the Holy Spirit dwells in it, and sanctifies its members; Catholic, because it is for all nations and all times; and Apostolic, because it continues steadfastly in the Apostles' doctrine and fellowship.
- IV. (Q.) We learn from Holy Scripture that in the Church the evil are mingled with the good. Will it always be so?
(A.) No; when our Lord comes again, He will cast the evil out of His kingdom; will make His faithful servants perfect both in body and soul; and will present his whole Church to Himself without spot, and blameless.
- V. (Q.) What is the Office and Work of the Church on earth?
(A.) The office and work of the Church on earth is to maintain and teach everywhere the true Faith of Christ, and to be His instrument for conveying grace to men, by the power of the Holy Ghost.
- VI. (Q.) How did our Lord provide for the government and continuance of the Church?
(A.) He gave authority to His Apostles to rule the Church; to minister His word and Sacraments; and to ordain faithful men for the continuance of this Ministry until His coming again.
- VII. (Q.) What Orders of Ministers have there been in the Church from the Apostles' time?
(A.) Bishops, Priests, and Deacons.
- VIII. (Q.) What is the office of a Bishop?
(A.) The office of a Bishop is to be a chief Pastor and Ruler of the Church; to confer Holy Orders; to administer Confirmation; and to take the chief part in the ministry of the Word and Sacraments.

IX. (Q.) What is the office of a Priest ?

(A.) The office of a Priest is to preach the Word of God ; to baptize ; to celebrate the Holy Communion ; to pronounce Absolution and blessing in God's Name ; and to feed the flock committed by the Bishop to his charge.

X. (Q.) What is the office of a Deacon ?

(A.) The office of a Deacon is to assist the Priest in Divine Service, and specially at the Holy Communion ; to baptize infants in the absence of the Priest ; to catechize ; to preach, if authorised by the Bishop ; and to search for the sick and the poor.

XI. (Q.) What is required of members of the Church ?

(A.) To endeavour, by God's help, to fulfil their baptismal vows ; to make full use of the means of grace ; to remain steadfast in the communion of the Church ; and to forward the work of the Church at home and abroad.

XII. (Q.) Why is it our duty to belong to the Church of England ?

(A.) Because the Church of England has inherited and retains the Doctrine and Ministry of the One Catholic and Apostolic Church, and is that part of the Church which has been settled from early times in our country.

Dean Colet's Catechyzon, drawn up about 1510, is printed at the end of Lupton's *Life of Colet*, p. 286 *sqq.*

The following should be compared with the duties :—

CHARYTE.

The love of God.

In trewe byleve I shall fyrste love God the Father Almyghty that made me, and our Lorde Jesu Chryste that redeemed me, and the Holy Goost that alway inspireth me, this blessed Holy Trinite I shall alway love and honour and serve with all my herte, mynde, and strength, and fere God alonely, and put my trust in hym alonely.

The Love of Thyne Owne Selfe.

Seconde.—I shal love my selfe to Godwarde and shall abstayne from all synne as moche as I may, specyally from the synnes deedly.

I shall not be prowde, nor envyous, nor wrothfull.

I shall not be glotenous, nor lecherous, nor slouthfull.

I shal not be covetous, desiring superfluite of worldly thynges. And yvell company I shall eschewe, and flye as moche as I may.

I shall gyve me to grace and vertue, and comynge in God. I shall pray often, specially on the holy dayes. I shall lyve alway temperatly and sobre of my mouthe.

I shall faste the dayes commaunded in Christe's Chyrche. I shal

kepe my mynde from yvell and foule thoughtes. I shal kepe my mouth from swearyng, lyenge, and foule spekyng. I shall kepe my handes from stelyng and pykyng; thynges taken away I shall restore agayn. Thynges founde I shall rendre agayne.

The Love of Thy Neighbour.

Thyrde.—I shal love my neyghbour, that is every man to Godwarde, as my owne selfe. And shall helpe hym in all necessityes, spyritually and bodyly, as I wolde be holpen my owne selfe, specially my father and my moder, that brought me in to this worlde. The mayster that teacheth me I shall honour and obey; my felowes that lerne with me I shal love.

The above is obviously the source from which the Prayer Book has borrowed. The 'Catechyzon' also contains, *inter alia*, an English paraphrase of the Apostles' Creed, and by the following teaching on the Sacraments:—

The Seven Sacramentes.

I byleve also that by the Seven Sacramentes of the Chyrche cometh great grace to all them that take them accordyngly.

- i. By gracyous ordre is gyven power to mynyster in God.
- ii. By gracyous Matrimony we be borne into this worlde to God.
- iii. By gracyous Baptym we be borne agayne the sonnes of God.
- iv. By gracyous Confirmacyon we be stablyshed in the Grace of God.
- v. By gracyous Eucharistye, where is the very Presence of the Person of Chryste under the forme of breed, we be nouryshed spyritually in God.
- vi. By gracyous penance we ryse agayne from synne to God.
- vii. By gracyous Enealyng and the last anoyntyng, we be in our dethe commended to God.

The Title. Until the last revision the Catechism formed part of the Confirmation service, called in 1549 'Confirmation, wherein is contained a Catechism for children.' Its present title is the same as in that book, except that 'child' has been altered to 'person,' and 'of the bishop' to 'by the bishop.' The former alteration was very necessary in 1662, as there were many adults who needed to be taught. The teacher should refer the children to the title, in order to show that it is a *duty* to learn the Catechism, and should refer to the final charge to the godparents at baptism.

The Catechism begins, as all good teaching does, by proceeding from the known to the unknown. It asks the Christian

name because that name reminds the child of its baptism, and therein (1) of its relationship to Him, and (2) of its duties on account of its baptism. This question should often be asked of children. To value the Christian name will help one in life; it is something we should keep pure and honourable, it is the name by which we are known to Christ (S. John x. 3). It is written in His 'book of life' (Phil. iv. 3), and it is possible for it to be blotted out (Rev. iii. 5).

Great importance is attached to names in the Bible: God gave them. Cf. Isaac (Gen. xvii. 19), John. And changed them. Cf. 'Abraham,' 'Sarah,' 'Israel'; cf. Numb. xiii. 16. And our Lord changed Simon's name to 'Peter.' It is mentioned as a special honour that God knew Moses *by name*, Ex. xxxiii. 12, 17. Our Lord was fond of calling people by name. Cf. S. Mark xiv. 37, S. Luke xxii. 34, S. John xi. 43, xx. 29. The answer N or M is evidently a contraction of N or NN, *nomen* or *nomina*. The plural is put in case there are more children than one, and of course has no reference whatever to the number of words there may happen to be in the child's name. It can have only one Christian name, just as it only has one surname (*i.e.* additional name), however many words may compose it. The form NN cannot have referred to the number of words in the Christian name, because when this part of the Catechism was composed double Christian names were unknown in England (the first known instance is Henry Frederick, Earl of Arundel, born 1608). Some have thought that N is for Nicholas, a common name for boys (because on S. Nicholas's Day the 'boy-bishop' was chosen), and M for Mary, naturally the most popular name for girls. Perhaps the oddest remark about this N or M is to be found in Churton's *Life of Dean Nowell*, p. 409: 'I have in vain conjectured whether any latent meaning was intended by them (as the initials of Nowell and Mullins, etc.).' Mullins was Archdeacon of London during part of the time when Nowell was Dean of S. Paul's. In the marriage service the printers in some Prayer Books have altered N. N. into M. N.

Lesson on the Christian Name.

Begin by asking 'What is your name?' Why is it called Christian name? Because given me when I was made a Christian. Interest the children in their names: why were their own particular names given? There may be three reasons: 1. Because many of the family have had it. 2. Because it may have a meaning. 3. It may have been given after some great person. Show that great care should be shown in giving names; the clergyman would refuse to christen a child by a foolish or bad name. It is wrong to give names that are only chosen for their pretty sound. For—

MATTER.

1. My name is important to God.

Great importance is given to names in the Bible. God gave them and changed them. Abraham, Israel. To show the importance of names He sent His angel to give the names John (*i.e.* Jehovah is gracious) and Jesus. So our Lord changed the name of Simon to Peter. 'Simon' means *hearer*; it was not so suitable a name for one of the foundation stones of His Church as the word 'rock.' Our Lord, too, gave the name Boanerges to two of His disciples because it was becoming to them.

2. My name is very important to me.

God Himself has a name which must be treated with the greatest reverence. I too must reverence my own name because it was given me when I was made a Christian. It shows me (1) what I am, (2) what I am bound to do. It is the name by which Christ knows me (S. John x. 3). I must so use that name that I may never be ashamed of it. I must keep it honourable.

METHOD.

Let children read Gen. xvii. 1, 2, and show that though there is little difference between the names (high father and father of a multitude) yet God lays great stress upon the change. Whenever Abraham was called by that name, what would it remind him he was? In the names that God changed He put a letter of His own name Jehovah or His title El: Abraham, Sarah, Israel, Joshua. Cf. Gen. xxxii. 28. Show the resemblance between the giving of these names and of ours.

Cf. We call people sometimes by names that are not really theirs but which suit them.

Cf. Commandment iii., 'Hallowed be Thy Name.' Ask whether children would like to be numbered instead of named? Why not? Would become *things* not *sons*.

To show why a name is important mention a child who has just left school, or somebody known by all, and let children see that the mere mention of the name brings a person before them, his character, works, etc.

LESSON ON THE CHRISTIAN NAME—*continued*

MATTER.

METHOD.

3. The beginning and the end.

Just as the Catechism begins with this question, and our Christian life begins with the giving of the name, so the world's year begins with the name-day of Jesus. The Greeks called the first of each month the naming-day. Sometimes the names of those who have done well are written up in school. Names of great men are often cut in stone. But a greater honour is for those who love God and do His will, their names are 'written in heaven.' They are given for all time and for all eternity.

What is the first day of world's year? Get from children where they have seen names written and why.

S. Luke x. 20.

BLACKBOARD SKETCH.

N. I baptize thee, etc., etc.

—
Name shows that I am . . . a member, etc.

Name shows that I must renounce, believe, obey.

—
'Rejoice because your names are written in heaven.'

Who gave you, etc. This question and answer should be used to bring vividly before each child's mind the picture of his own baptism: the teacher should be careful that his teaching on the subject of baptism should not only be general but personal. Children often know much religious truth without connecting it with their baptism; they do not remember being baptized, and have to be taught to connect their spiritual life and all its privileges, etc., with its beginning. This name was *given*, not, like the other, *inherited*. It was given too by the sponsors. (Sadler, in his *Church Teachers' Manual*, p. 3, has the question and answer, 'Why do you say that you received it (your name) from the Church? Because the minister of the Church first named me by it.' But in case of necessity anybody not a minister may baptize. The fact that the godparents gave the name should be to them a reminder of their responsibility for the child.)

My Godfathers and Godmothers, etc. The teacher will not, of course, allow both of these words to be repeated in the plural. The custom of having sponsors in baptism is not found in the New Testament at all. Some have derived it from the practice of the Jews, who required witnesses at the circumcision of a child, but they were witnesses only of the name given, and incurred no responsibility. The custom has also been supposed to come from the office of '*tutor*' or '*curator*' amongst the Romans, but the *tutor*'s duty was 'to defend one who by reason of his age could not defend himself': the *curator* performed the legal functions of those who for various reasons were not capable of looking after their own affairs. The *tutor* was the child's guardian till he was fourteen; the *curator* occupied the same office from the ward's fourteenth to twenty-fifth year. Neither of these has anything to do with the origin of sponsors in Baptism. That origin must be sought for in the early days of the Church, probably in the second century, when children of heathen parents naturally needed those who would take the place of such parents: and when adults could not with safety be baptized without those who could answer for the genuineness of their conversion. As the matter is a question of Church discipline, the Church has varied its customs with regard to sponsors. Originally there was only one, as at present in the Greek and Roman Churches; our present rubric in the baptismal service dates from 1662, but it is the same as that ordered by the Council of York in 1195. Attempts have been made quite recently to alter the rule. Dr. Isaac Williams, *Plain Sermons on the Catechism*, compares Hannah, Samuel's mother, and the friends of the man sick of the palsy, with godparents.

THE CHRISTIAN PRIVILEGES

In explaining this part of the Catechism the teacher must be careful not to put a false idea into the child's mind. The word *covenant* is liable to be misunderstood; we must not, however, give up a word of such constant occurrence in the Bible, but correct wrong ideas about it. The mistake is to treat the covenant as a bargain between two parties. The first meaning of the word is a *testament*, the disposition by the chief party in the covenant of what he gives, with or without conditions. The initiative in the baptismal covenant is with God: of His love He adopted us, and because He has done that we are bound, both by our own love and by His commands, to fulfil the conditions He requires. The teacher should show that all that we are, worth being, all that we have to do, worth doing, comes from God's love to us. He should dwell upon Rom. v. 8, 'God commendeth his love toward us, in that, *while we were yet sinners* Christ died for us.'

The teacher should then show that the three privileges are God's own explanation of what He has made us. He should show this not by a multiplication of texts, which will confuse, but by one text connecting each privilege with baptism.

A *member* of Christ. Cf. 1 Cor. xii. 12, 13, 27.

The *child* of God. Cf. Gal. iii. 26, 27.

An *inheritor* of the kingdom. Cf. Rom. viii. 17.

Then he should show what these three privileges mean :—

Member. Part of a body, but a complete part, which gets its life from the body, and cannot live if it is severed from it. The baptized child is as much a member of Christ's spiritual body, the Church, as its own hand is part of its own body. The idea should be impressed by two other figures used in the New Testament :—

1. 'I am the *vine*, ye are the *branches*' (S. John xv. 5).

2. 'Ye also as lively stones (*i.e.* stones which have *life*) are built up a spiritual house' (1 S. Peter ii. 5).

Child. When a Christian child is asked why it is the child of God, it ought not to say, 'Because He made me.' If it were asked why it is a child of God, that answer might be accepted : but there is nothing that God did not make. The universal fatherhood of God is an inestimable truth, most precious, abundantly revealed in the Bible, but more precious still is the truth that baptized persons are God's children in a special manner, because they have been adopted into a special family. The Christian calls God 'Father' because he has been adopted, not because he was made. 'Ye received the spirit of adoption whereby we cry, Abba, Father' (Rom. viii. 15).

The child of God, to show our individuality. If we were numbered instead of named, it would be a child.

Inheritor. Avoid the mistake of explaining this word as 'heir.' If those who wrote the Catechism had meant 'heir' they would have used that word, which was common enough when they wrote. The Nonconformists proposed in 1661 to use 'heir' instead of 'inheritor,' and the fact that the suggestion was not adopted is significant. *Inheritor* implies *present* as well as future possession ; the baptized is a *possessor of the privileges of the Church on earth*, confirmation, Holy Communion, Christian burial, absolution, etc., and an *heir of the blessings of the Church in heaven*.

The 'kingdom of heaven' means the Church. (Cf. Notes on the Creed, p. 357.)

THE CHRISTIAN PROFESSION

It is easy to draw distinctions between *promise* and *vow*, but none were intended by the compilers. It means 'they solemnly promised.'

It is very necessary to explain the word *renounce* ; it does not

mean 'give up' nor 'determining to have nothing more to do with a thing.' We get the expression from the ecclesiastical Latin word 'abrenuncio' in the 'Ritus baptizandi,' which was usually repeated three times. The best explanation is that given in the baptismal service, 'so that thou wilt not follow nor be led by.' It means to refuse allegiance to; a baby cannot be said to 'give up' swearing and drunkenness, but it promises to fight against such things. From 1549 to 1662 the word 'forsake' was used both here and in the baptismal service; it was altered because of its inaccuracy, yet the incorrect explanation survives. It means active as well as passive resistance.

It is pointed out in Holmes's *Catechist's Manual* that in the two detailed accounts of tempting by Satan in the Bible, he made use of the three allurements here renounced.

ADAM AND EVE.

THE LORD JESUS.

A work of the devil 'Ye shall be as gods.' 'If thou be the Son of God.' (pride).

A pomp of the world. 'Pleasant to the eyes.' 'All these things will I give thee.'

A lust of the flesh. 'Good for food.' 'He was an hungred.'

What did your Godfathers, etc. The question is unintelligible to young children. Explain that it means what did your godparents do for you (or instead of you) when you were baptized?

The works of the devil. All sin is in its origin the work of the devil: but by *work* we mean what one *does*, so here we must understand the word as meaning that which Satan himself does, and by doing which we are helping him in his work. There are four sins which we know he did and does; these with their offshoots are what we renounce here. (1) Pride (1 Tim. iii. 6); (2) Tempting; (3) Murder; (4) Lying (S. John viii. 44). These four cardinal sins show us the true character of the evil one, they account for his names—Satan (the enemy), the devil (plotter or slanderer).

The pomps (from a word meaning a *procession*), something that is all outside.

Vanity (emptiness), that which has nothing inside. Care must be taken not to give an austere and unreal view of life. We did not renounce 'dress,' 'money,' 'pleasure,' which are all gifts of God. The parable of the 'rich fool' will best explain this vow. His sin was not in building bigger barns but in not thinking of the good things of the other world. Those who put first the good things of this world will forget the good things of heaven. God would have us be happy in both.

The sinful lusts of the flesh. We know what these are: S. Paul gives us a fearful catalogue of them (Gal. v. 19-21). The desires of the body are necessary and good, the misuse of them is a desecration of the

temple of the Holy Ghost (1 Cor. vi. 19). 'To be carnally-minded is death.' The prodigal son is an instance of these sins.

Belief. This is the oldest Christian vow of all (Acts viii. 37).

Article means a joint, something small but very important. The clauses of the Apostles' Creed are called *articles* because they are all *jointed* together; if one is taken away the whole structure is in danger of collapse. There are few words which have acquired so many meanings, from a newspaper *article* to the 'next article' of the tradesman; so it is necessary to explain that the word is here used in its most literal sense. (It is used differently in the Thirty-nine Articles.)

Obedience. This naturally follows upon renunciation and faith. It was the last to be added to the baptismal service (cf. p. 321). Its introduction may be due to its being here in the Catechism; later, in the part about the Sacraments, it is not mentioned. The expression to 'walk in the same' may be taken from Ps. cxix. 105.

Dost thou not think, etc. The question and answer are of great importance. The question is inserted to show the binding nature of the covenant: the word *religion* means that which *binds*. A very similar question will be asked at confirmation, and will have a similar answer. 'Verily,' Christ's own word 'Amen,' it is of the nature of an oath, the words 'by God's help' make it entirely so. State of salvation, *i.e.* the Church, a state in which we are safe so long as we remain in it. Cf. Noah in the ark (Acts ii. 47). 'And I pray unto God,' these words, like the question before the Lord's Prayer, show that the Catechism does not teach about a mere form, but about something that demands personal prayer and effort and the help of the Holy Spirit. 'Grace,' a gift or favour not given for our merits but of God's love; it means here the help of the Holy Ghost. We pray that we may continue in this state of safety to our life's end: we must remember that there is great danger of falling away (1 Cor. x. 12).

THE APOSTLES' CREED

Both these words need explaining:

Apostles means those *sent out*, *i.e.* sent out by Christ: at first they were *disciples*, *i.e.* learners or followers. We read (S. Matt. xxviii. 19, 20) that our Lord sent them to do two things—(1) to teach, (2) to baptize: 'Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you: and lo, I am with you all the days even unto the end of the world.' The creed is the shortest summary of what they were to teach, and is a development from the baptismal formula.

Creed, from the first word '*Credo* in Deum Patrem omnipotentem.' It has had other names: '*symbol*,' *i.e.* watchword or password; *canon*, *i.e.* rule of faith.

Its history.—We find a tradition mentioned in the fourth century that, before separating, the Apostles met together at

Jerusalem, and beginning with S. Peter and ending with S. Matthias, they each contributed an article of the faith. This tradition was for many centuries believed in the Church: it is only natural to suppose that they did determine upon the chief points that it was necessary to believe, but the creed in its present form is of later date.

It must be borne in mind that for the first three centuries creeds were not written, but remembered, lest the heathen should profane what the Christians held in so much honour. The creed was in those days connected with baptism, not with worship: a profession of faith in the Second Person of the Holy Trinity was demanded of the eunuch (Acts viii. 37). As a proselyte he had already professed faith in God the Father. Catechumens were instructed in the faith, and professed it before the faithful at baptism, but the creed was not used in other services.

There are in the New Testament probable allusions to a creed, *e.g.* 'Ye have obeyed from the heart that form [lit. pattern] of doctrine which was delivered unto you' (Rom. vi. 17). S. Paul is evidently referring to Timothy's public profession of faith when he says thou 'didst confess the beautiful confession before many witnesses' (1 Tim. vi. 12). Again, he mentions the 'form of sound words' which was 'committed' to him (2 Tim. i. 13, 14). Cf. Heb. vi. 1, 2. Not only do we find allusions to a creed, but also what seem to be actual quotations (1 Cor. viii. 6; xv. 3, 4); and possibly 1 Tim. iii. 16, though these latter words are more probably from an early Christian hymn.

Leaving Bible times, Justin Martyr tells us that a profession of faith was required at baptism. Aristides, a philosopher of Athens (140-148), seems to quote from a creed. We also find in the lectures of Irenæus against heresies a more complete summary of the faith which resembles our present form. He became bishop of Lyons in 177 A.D. Irenæus claimed that it was believed by the Church almost throughout the known world.

We have similar creeds in Tertullian (A.D. 200) and Cyprian, Bishop of Carthage (248-258 A.D.), and Novatian, a Roman priest

(260). In 341 we have notes of the belief of Marcellus, a bishop of Ancyra, who took refuge at Rome during persecution. Our next date is the year 390, when we have a treatise on the creed by Rufinus, a priest of Aquileia, which is of great value. In this he gives us the forms of the Confession of Faith used both at Aquileia and at Rome. He says that the type as preserved by the Roman Church was probably the purest, for though at neither Church had the creed been put into writing, yet at Rome the ancient practice had been preserved of the catechumen reciting the creed in the ears of the faithful. In it we find for the first time the words 'He descended to hell.' In a creed preserved by Nicetus, Bishop of Aquileia, A.D. 450, the word 'Catholic' first appears. In 550 the words 'communion of saints'; but the Apostles' Creed is not found in full exactly as we have it now till 750 A.D., when it is found in a treatise by Pirminius, a missionary bishop and founder of monasteries. In early days slight differences of form were showing themselves between the belief of the East and of the West. In the former the plural was used, 'we believe'; and the expressions 'Maker of heaven and earth,' 'Whose kingdom shall have no end,' 'one baptism,' are Eastern, whilst 'He descended into hell,' 'communion of saints,' are as distinctly Western.

The history of the Nicene Creed is a very different matter from that of the Apostles' Creed (cf. p. 270). The latter grew out of the old Roman baptismal creed of 100-120 A.D. gradually added to at Rome, partly from Gallican sources, till at the end of the fifth century it was almost complete. The Nicene was developed from the Jerusalem Confession of Faith.

Dr. Lumby on 'The Creeds,' in the Society for the Promotion of Christian Knowledge Prayer Book, gives a table showing the date of each word. The reason why there are these two separate creeds is that the Apostles' Creed grew out of our Lord's words 'baptizing them into the name of the Father, and of the Son, and of the Holy Ghost'; it was an expression of belief in the Three Persons, used for baptism. The West was not so much disturbed in the first centuries by heresy as the Eastern

Church ; in fact, Rufinus boasts that no heresy took its rise in the Church of Rome. In the East it was different ; there it was necessary for the whole Church to meet together and with the promised help of the Holy Ghost to draw up a defence against heresy, such as the Apostles' Creed was not intended to be. The Nicene, therefore, defines more fully and is the fighting creed, and is therefore suitably used at Holy Communion, when the worshippers are supposed to have examined themselves whether they 'have a lively faith.' Its foundation also, as the bishops professed, was the baptismal formula, but its purpose was different. The Eastern Church has never adopted the Apostles' Creed, nor the Creed of S. Athanasius (cf. p. 87), though it uses it for private devotions.

[The teacher is recommended to read the able article of Dr. Lumby, above referred to, and *The Three Creeds* by Rev. J. R. Leslie. For those who wish to go deeply into the matter, Burn's *Introduction to the Creeds*.]

Explanation of the Apostles' Creed.

Western creeds, being so intimately connected with baptism, are in the singular ; Eastern creeds, being an expression of the belief of the whole Church, are generally in the plural. We can pray for others, we cannot believe for others.

Believe. Belief is the first duty of the Christian ; he may not please himself about it, he is bound to believe ; in the duty we say, 'my duty towards God is to believe in him.' And the Bible tells us, 'he that cometh to God must believe that he is' (Heb. xi. 6). Belief must come first ; hence the godparents are told 'chiefly ye shall provide that he may learn the creed,' that is put first, as it is in the Catechism. What does *belief* mean ? It is defined for us in Heb. xi. 1 as 'that which gives foundation to what is hoped for, the proof of things not seen.' The word translated in our Bible 'substance' is literally something that *stands under*, as the foundation stands under a house. The word belief here is the same that our Lord used when He said, 'He that believeth, and is baptized, shall be saved' (S. Mark xvi. 16). That word is formed from a noun that means *trust*. *Belief* involves *trust* : this should be carefully explained to children, because we use the word so often instead of *think*, e.g. 'I believe he will come to-day' ; 'I believe it is four o'clock,' etc.

A very excellent explanation of belief can be found in the writing of a man about whose belief there is unhappily great doubt. 'If a man tells me he saw a piebald horse in Piccadilly, I believe him without hesitation. The thing itself is likely enough, and there is no imaginable motive for

his deceiving me. But if the same person tells me he observed a zebra there I might hesitate a little about his testimony, unless I were well satisfied, not only as to his previous acquaintance with zebras, but as to his powers and opportunities of observation in the present case. If, however, my informant assured me that he beheld a centaur trotting down that famous thoroughfare, I should emphatically decline to credit his statement; and this even if he were the most saintly of men and ready to suffer martyrdom in support of his belief. In such a case I could, of course, entertain no doubt of the good faith of the witness; it would be only his competency, which unfortunately has very little to do with good faith or intensity of conviction, which I should presume to call in question.' He then proceeds to show in what circumstances he would believe such a thing: 'Nothing short of a careful monograph, by a highly competent investigator, accompanied by figures and measurements of all the most important parts of a centaur, put forth under circumstances which could leave no doubt that falsification or misrepresentation would meet with immediate exposure, could possibly enable a man of science to feel that he acted conscientiously, in expressing his belief in the existence of a centaur on the evidence of testimony.' (Professor Huxley's *Hume*, pp. 134 sq.). Here we see that even an 'Agnostic' confesses that there are circumstances in which it would be possible for him to believe the existence of a creature half man and half horse; all depends on the amount of *trust* he has in the informant. This exactly explains what Christian faith is. We believe because we trust our informant, viz., God, who reveals the truths of our religion either directly through the personal faith He gives us, or indirectly through the witness of the Bible and of the Holy Spirit in the Church. We are not asked to believe anything so outrageous as the existence of a centaur; but we are asked to believe things that we could never find out for ourselves, and to believe them simply because God has told them to us. We are like the man born blind, to whom Jesus said, 'Dost thou believe on the Son of God?' He answered, and said, 'Who is he, Lord, that I might believe on him?' And Jesus said unto him, 'Thou hast both seen him, and it is he that talketh with thee.' And he said, 'Lord, I believe.' And he worshipped him.

THE FIRST ARTICLE

IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH

In God. There is no distinction to be made between *believing* and *believing in*. Pearson, who is the accepted authority on the creed, shows that the mistake of making a distinction arose in *Latin* creeds from the peculiarity of that language. 'Whereas among the Greeks, in whose language the New Testament was penned, I perceive no such constant distinction in their deliveries of the creed; and in the Hebrew language of the Old, from which the Jewish and Christian Greeks received that phrase of 'believing in' it hath no such peculiar and accumulated signification.'

The names of God. We have seen the importance of our own name, and shall see in the Third Commandment the importance of God's name. He has revealed Himself in the Bible under different names. The earliest

of these is EL (cf. Beth-EL, Isra-EL, etc.). The word most probably means the *Strong One*. Another name, which is more commonly used, is ELOHIM, this seems to be a plural form of EL, and therefore has the same meaning as that word, only the plural form is used to intensify the meaning; it is called the plural of majesty; it foreshadows the doctrine of the Trinity. Another early name is SHADDAI, the *Almighty*, or EL-SHADDAI, *God Almighty*; it is not often used. An even less common name is ELYON, the *Most High*. It is generally only used in poetry, but the most important instance of it is in the mysterious interview between Abraham and Melchizedek, the priest of Elyon, the *Most High God*.

Three other names applied to the Almighty are rather *titles* than names: they are used of other gods as well as of the God of Israel. *Melekh*, or the king, found in names, e.g. Abi-melekh, Eli-melekh; *Adhōnai*, Lord as in Adoni-jah = Yah, is Lord. *Baal*, i.e. *master*, found also in proper names, as in Meri-baal, the son of Jonathan.

By far the most important name is that which was specially revealed to Moses at Horeb, JĒHOVAH. This is the modern spelling of a name the true pronunciation of which has been lost for some two thousand years. From a mistaken interpretation of Lev. xxiv. 16 the Jews would never attempt to pronounce the sacred name, believing it blasphemy to do so. It was only pronounced by the priests in the Temple, according to some, only once a year by the High Priest as he entered the holy of holies on the Day of Atonement. Whenever a Jew comes to the word in the Bible he uses instead either Adonai or Elohim. It must be remembered that Hebrew was written without vowels. It was only in the sixth century A.D. that points or marks were put under or over the consonants in order to preserve the correct pronunciation. When this was done the correct pronunciation of the consonants JHVH had long been lost, and it was punctuated with the vowel points of one or other of the two words that was to be pronounced instead. The true pronunciation was lost probably soon after the destruction of the second temple. Josephus, who was a Jewish priest, says of the mysterious four letters 'concerning which it is not lawful for me to say any more.' Some Jews have said that our Lord had learned the true pronunciation from Satan, and was enabled by its use to work His miracles. This explains S. Luke xi. 15-19.

From the form the word takes in compounds (i.e. *Yeho-shua* (Joshua), *Yeho-nathan* (Jonatha), *Hallelu-yah*, it is probable that the correct pronunciation is *Yahré*. Also, from tradition of a Samaritan source that pronunciation seems probable. The meaning of the name is given in Exod. iii. 14, 'I am that I am,' viz., 'He who always exists and always is mighty.' It is a most Catholic word, the depths of which cannot be sounded; it has been likened to a blank cheque. The translation, 'I am that I am,' is, however, doubtful: in the margin of the Revised Version four alternatives are suggested, and the most probable meaning is '*I will be that I will be.*' A meaning which not only conveys the absolute majesty and eternity of God, but also the progressiveness of the revelation that He gives of Himself. The name is so full of mystery that it is hard to imagine that it can have been given in any other way than by revelation.

The Father. Care must be taken in explaining these words. Originally

they meant only that God is the Father of Christ, 'the ancient fathers deliver no other exposition of it' (Pearson). The origin of the creed requires this interpretation, as it was a fulfilment of the command to teach and baptize in the Name of the Father, the Son, and the Holy Ghost' (S. Matt. xviii. 18, 19). He is the Father of our Lord in so absolutely a different manner from any other paternity that it is better to leave the other meaning of the name till the Lord's Prayer, where it properly belongs. Our Lord kept the two relationships quite distinct, 'I ascend unto my Father and your Father.' He taught us to say '*Our Father*,' but He never said it Himself, 'the Father,' 'my Father,' 'your Father,' He says, but never '*our Father*.' God did not become but always was the Father.

Still, though not originally intended in the creed, the Fatherhood of God cannot be dwelt upon too often. He is (1) the Father of the baptized: 'Ye have received the spirit of adoption whereby we cry Abba, Father' (Rom. viii. 15). In the Old Testament God is never revealed as the Father in the sense in which our Lord reveals Him. 'The only-begotten Son which is in the bosom of the Father, he hath declared him' (S. John i. 18). (2) God is called the Father because He *created*. Making is not the act of a father, creation is. It is a remarkable fact that God revealed this truth of His fatherhood by creation to the heathen whom it more specially concerns, not to the Israelites, and when S. Paul wants to prove it (Acts xvii. 28) he does not quote from the Bible, but from a heathen poet, who said, 'For also we are his offspring,' a truth asserted by the philosopher Plato also. The passage usually quoted: 'Have we not all one father? hath not one God created us?' was addressed to Jews, and the whole argument depends upon His being their father especially, if not only (some have explained 'father' as referring to Abraham or Jacob). Moses, too, limits the fatherhood of God to the Israelites. 'Is he not thy father that hath bought thee? hath he not made thee, and established thee'?

The teacher should be careful to mark the extreme difference between these truths; he would do well to read Pearson on the *Creed* and Sadler's *Christian Teachers' Manual* on the subject.

Almighty. The *attributes of God* should be taught in the right order. He is first of all *all-holy*. 'Thus saith the high and lofty One that inhabiteth eternity, whose name is *Holy*' (Isa. lvii. 15). Secondly, He is a loving God. 'God is love' (1 S. John iv. 16). Thirdly, He is infinitely wise (Rom. xi. 33). Fourthly, He is Almighty (S. Matt. xix. 26). Wrong ideas of God are given by dwelling first and chiefly on the omnipotence of Jehovah. We must remember that the other attributes are revealed in what has gone before. Because He is God He is holy. Because He is the Father He is loving. The word Almighty must not be pressed too far. He cannot do anything wrong because He is holy, He cannot lie (Titus i. 2). He cannot die, because He is God.

Maker of heaven and earth. These words are not found in the Apostles' Creed till the middle of the seventh century, when they were introduced from the East, where discussions about the origin of matter began at a very early date, but which scarcely appealed at all to the more practical mind of the West, but though they were new to the Apostles' Creed they

were in Eastern expositions of the faith from the first—*e.g.*, the creeds of Irenæus and Tertullian (cf. p. 345). The former has 'In one God the Father Almighty, who made the heaven and the earth and the seas, and all things in them.' Two things are especially to be remembered about these words—1st, That the meaning of the word Jehovah is carried on in them. He never ceases to create ('my Father worketh hitherto and I work'). Creation is an eternal attribute of the Almighty; He still, for instance, creates the souls of those born into the world. We do not here express belief in any *theory* of creation, but simply in the bare fact that 'to us there is but one God, the Father, of whom are all things' (1 Cor. viii. 6). None can create except God, just as none can destroy except God. 2nd, All Three Persons created. S. John says of the Son, 'All things were made by him; and without him was not anything made that was made' (i. 3). And 'the Spirit of God moved upon the face of the waters' (Gen. i. 2). The first of the Thirty-nine Articles gives an excellent summary of the teaching of the Church about the being of God the Father.

THE SECOND ARTICLE

AND IN JESUS CHRIST HIS ONLY SON OUR LORD

Jesus is the Greek form of the word Joshua. It is used twice in the New Testament for the conqueror of Canaan, Acts vii. 45, Heb. iv. 8. And in Acts xiii. 6 Bar-Jesus means son of Joshua. It is our Lord's *human* name which men had often had before, and have had since. Every person called Joshua bears the name of our Lord. We read of another 'Jesus called Justus' in Col. iv. 11. Though a human name it was divinely given (S. Matt. i. 21), because it expresses the chief work of the Second Person, 'for he shall *save* his people from their sins.' The first person to bear the name was the son of Nun, originally called Hoshea, *i.e.* *salvation*, or *saviour*. The name was changed by Moses (to show the divine appointment of Hoshea) into Jehoshua (Numb. xiii. 16) by prefixing the name of God, JAH. In the case of Joshua and other men the word means 'the salvation of Jehovah,' as applied to our Lord it means 'God the Saviour,' because He saves from the guilt, the power, and the punishment of sin, which none but God can do. The word in the more liquid Greek language passed into I-ees-ous, three syllables which have been contracted in most modern languages into two. That the two forms, Joshua and Jesus, should exist in modern languages is due to the fact that the Old Testament is translated from the Hebrew original, the New Testament from the Greek.

The custom of making obeisance at the name Jesus is in accordance with the spirit of S. Paul's injunction, 'at the name of Jesus every knee shall bow' (Phil. ii. 10), and is claimed by the eighteenth canon to be of ancient observance: 'When in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces,

and promises of God to mankind, for this life and the life to come are fully and wholly comprised.' The inclination is made at His human instead of divine name in acknowledgment of His humility in becoming Man. The Puritans had made the custom a subject of complaint at the Hampton Court Conference.

Christ. His *official* name or title: the word is the translation of the Hebrew *Messiah*, as S. John tells us (i. 41), i.e. the *Anointed* (cf. chrisms). Every one acknowledged our Lord's right to the title Jesus, though it is really a stronger assertion of divinity than the other name; but they agreed 'that if any man did confess that he was Christ, he should be put out of the synagogue' (S. John ix. 22). (It is curious that the Latins misread the word *Chrestus*, supposing it to come from another Greek word meaning *good*.) The Jews, in fulfilment of prophecy, expected a Messiah who should be *anointed* to the three offices for which unction was used. (1) *Prophet*. Cf. 'Elisha the son of Shaphat of Abel-meholah shalt thou *anoint* to be prophet in thy room' (1 Kings xix. 16). (2) *Priest*. Cf. 'He poured of the anointing oil upon Aaron's head, and *anointed* him, to sanctify him' (Lev. viii. 12). (3) *King*. Cf. 'Then Samuel took the horn of oil and *anointed* him' (1 Sam. xvi. 13). Our Lord was *anointed* by the Holy Ghost at His baptism to these three offices. (1) *Prophet*, as declaring God's will: 'The Spirit of the Lord is upon me because He hath *anointed* me to preach the gospel' (S. Luke iv. 18). (2) *Priest*. 'Jesus made an high priest for ever after the order of Melchisedec' (Heb. vi. 20). Amongst the functions of the priests were the offering of sacrifice, the burning of incense, the purification of the defiled and unclean, and the blessing of the people. Our Lord performed all these functions, and performs them still. It should be explained to children that our Lord is priest because He offered the great Sacrifice: 'it is of necessity that this man have somewhat also to offer' (Heb. viii. 3). Children's usual answer to the question, 'Why is our Lord priest?' is 'Because He preached': whereas preaching is part of the prophet's work. The meaning of the offering of incense is disputed, but it was probably typical of our Lord's great intercession (S. John xvii). (3) *King*. The Church, here and hereafter, is our Lord's kingdom, as He loved to call it. 'Of his kingdom there shall be no end' (S. Luke i. 33).

His only Son. This corresponds to the word 'only-begotten' of the Nicene Creed, and 'begotten . . . before all worlds' of the Athanasian. The truth confessed here is that He did not become the Son of God but was the Son of God from all eternity. This truth was the revelation of the angel to the Blessed Virgin, 'that holy thing which shall be born of thee shall be called the Son of God' (S. Luke i. 35). Its proof is the object of the Gospels (S. John xx. 31). It was wrung from the mind of the centurion in charge of the soldiers who crucified our Lord (S. Mark xv. 39).

Our Lord. The term Lord is the New Testament equivalent for the word 'Jehovah.' It is applied to all Three Persons: 'the Father is Lord, the Son Lord, and the Holy Ghost Lord.' It is the highest title of divinity: we apply it to Christ to confess that He is 'equal to the Father as touching His Godhead.' The word must not be explained as 'Master,' it means more than that. Cf. 'Ye call me Master and Lord: and ye say well; for so I am' (S. John xiii. 13).

Jesus Christ is Lord. (1) As *Christ*, by virtue of His divinity, and therefore is the source and origin of all power and authority. He is King of kings and Lord of lords' (Rev. xix. 16). (2) As *Jesus* the Son of man He is invested with all authority, 'God hath made that same Jesus . . . both Lord and Christ' (Acts ii. 36). By ascribing to Him this title both as Jesus and as Christ we glorify the Father. 'And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father' (Phil. ii. 11). Furthermore, by professing this truth in the creed we confess that He is not only the Lord of all, but emphatically 'our Lord' because He has redeemed us, and is the object of our worship, our service, our love.

THE THIRD ARTICLE

WHO WAS CONCEIVED BY THE HOLY GHOST,
BORN OF THE VIRGIN MARY

Therefore truly *God*, and having no human Father; and as truly *Man*, having a human Mother. 'So that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man' (Art. ii.). Our Lord, therefore, had a perfect human body, capable of growth, hunger, thirst, fatigue, pain; there is no suggestion in the Bible that He ever suffered illness, while the circumstances of His divine birth and holy life made illness improbable. Neither did He suffer any decay of strength or faculties, as He died in the full prime of manhood nor when dead did He see corruption.

Besides having a perfect human body, He took also a perfect human soul, capable of learning (He 'increased in wisdom'), love, sorrow, anger, joy.

THE FOURTH ARTICLE

SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD, AND BURIED

These words are not inserted with any special reference to the sin of the Roman Procurator of Judæa (A.D. 26-37), by whose authority our Lord was put to death; they are to give the date of the Crucifixion in the usual manner of the Romans. History is at times an article of faith. As the Creed is a Gentile document, the date is inserted after the Gentile manner. The fact that Pilate's name is inserted in the Creed does not imply that he was chiefly responsible for the crime of our Saviour's death, for our Lord said that the high priest bore the greater guilt (S. John xix. 11). He evidently pitied Pilate who for once wanted to do what was right, but his previous oppressions made him afraid to thwart the national leaders, especially as the Emperor Tiberius was the most suspicious of all tyrants. To save himself Pilate sacrificed a prisoner whom he knew to be innocent: he did not save himself, however, for shortly after he was recalled to answer certain charges of the Samaritans. He arrived at Rome shortly after the Emperor's death, and soon, 'wearied with misfortunes,' he killed himself.

The word *suffered* means that our Lord bore pain of body and shame of mind through the desertion of His friends and mockery of His enemies: His life on earth was full of suffering; but we profess our belief especially

in the sufferings connected with His death, as it is to them we owe our salvation.

Was crucified. A Roman form of death, which had been foretold in type and prophecy in almost every detail (cf. Ps. xxii.), yet the Jews did not remember that they were fulfilling what had been predicted. It is remarkable that no mention of the cross is made by our Lord's enemies till towards the end of His trial (S. John xix. 6). They had not thought of such a death. The punishment for blasphemy, on which charge He was condemned by the Jews, was stoning, and that was the death they evidently intended to inflict. It was not till they stood amongst the Roman soldiers that they thought of the more awful punishment of crucifixion, and thus unconsciously fulfilled the prophecy 'a bone of him shall not be broken' (S. John xix. 36). He only knew what was coming, He had ever been looking towards that Cross.

Our Lord chose that death (1) because of its greater suffering, (2) because it was a Gentile mode of execution. He was delivered to death by the Jews, put to death by the Gentiles, because His death was for both Jews and Gentiles.

Dead. This word is not in either of the other creeds, and was added somewhat late to this: the truth of our Lord's death is, however, implied in His Resurrection: it is one of the earliest demands upon our faith (1 Cor. xv. 3). He died as Prophet to complete and prove the truth of what He had taught (Heb. ix. 16). As Priest, that the offering He had made might be complete (Heb. ix. 7-14). As King, that He might overcome the great enemy (1 Cor. xv. 55-57). His death was the *victory*, His Resurrection the *triumph*. 'He led captivity captive' (Eph. iv. 8). Yet in death, as always, was the seed of life, the very word He used, 'commend' (S. Luke xxiii. 46), meant that He intended to take His spirit back again. Our Lord was only dead for about thirty-three hours, the number of years that He lived on earth, so that His body should not 'see corruption.'

And buried. It was not the custom of the Romans to bury those who had been crucified: in the events of our Lord's burial, all of which had been foretold, there is the manifest intervention of God. No harm was allowed to be done to His sacred body; it was in His Father's keeping as well as His spirit.

THE FIFTH ARTICLE

HE DESCENDED INTO HELL; THE THIRD DAY HE ROSE AGAIN
FROM THE DEAD

He descended into hell. These words are not in any early creed, including the Nicene. This truth, however, is plainly stated in the Bible: in our Lord's own words to the penitent thief (S. Luke xxiii. 43) where He calls this mysterious abode *Paradise*; in S. Peter's sermon on the Day of Pentecost 'His soul was not left in hell' (Hades) (Acts ii. 31). It certainly is unnecessary with children to dwell upon the difficult subject of the place of the departed, about which little has been revealed to us and nothing further can be discovered. It should be pointed out, however, that the one English word 'hell,' i.e. the *hollow* place, which exactly

corresponds with the Hebrew *sheol*, and is very often translated *grave* in the Old Testament, is used with two meanings.

It is unfortunate that the one word *hell* is used as the translation of the Hebrew *Gehenna*, the place of punishment, and the Greek *Hades*, the *unseen* place of safe keeping. The former word means the *valley of Hinnom*, on the south-west of Jerusalem, which originally was a place of beauty, and became so again, but being associated with idolatrous worship was defiled by Josiah 'after which it was made the common sink of all the filth and corruption in the city, ghastly fires being kept burning to preserve it from absolute putrefaction' (Smith's *Bible Dictionary*). The American Prayer Book allows the substitution of the words 'He went into the place of departed spirits.'

Our Lord 'descended into hell' for two reasons: (1) Because having a 'reasonable soul' it was necessary for Him to undergo the human conditions of death. (2) That He might declare the victory He had won to 'the spirits in prison' (1 S. Peter iii. 19).

The third day he rose again from the dead. This is the central article of the creed; the strong rock upon which every other truth that is worth anything at all has its eternal foundation (1 Cor. xv. 14-20). Festus seized upon the critical point of the Christian faith when he spake 'of one Jesus, which was dead, whom Paul affirmed to be alive' (Acts xxv. 19). S. Luke states that there were 'proofs' of the Resurrection, the word 'infallible' is not needed (Acts i. 3). The action of our Lord's enemies in bribing the soldiers who had been frightened, as we say, 'to death' (S. Matt. xxviii. 4) is a significant proof. The fact of the Resurrection is so obviously the truth upon which the credibility of the whole of the New Testament rests, that we must seek for the truth of that doctrine outside its pages as well as in them. It is in the mercy of God that there is as certain proof of the Resurrection of Christ as there is of any fact in history. The argument that has not been refuted is as follows:

1. The Apostles and other witnesses must have known whether the Resurrection was a truth or a lie, there was no other alternative.

2. It is equally certain that they lived lives of suffering and died martyrs' deaths, because they asserted the truth of that fact.

3. It is inconceivable that they would have done so had they known it to be a lie; men will not for a lie lose everything in this world, and all hope of another, for those Apostles knew that if Christ's Resurrection was not a fact, nobody else would ever rise: there would be no future life at all (1 Cor. xv. 17).

It is to be noticed also that the Apostles were not credulous persons likely to be led away by an idle report: they were at first unwilling to believe a truth which Christ had fully revealed to them (S. Matt. xxviii. 17, S. Mark xvi. 11, 13, 14, S. Luke xxiv. 25). Not their credulity but their incredulity is to be wondered at. We believe the Resurrection, 1st, *for our Lord's sake*, that must be the first thought. It is His triumph over the enemy of all things mortal. 2nd, *For our own sake*: (a) Our forgiveness depends upon this fact. 'If Christ be not raised . . . ye are yet in your sins' (1 Cor. xv. 17). 'He was delivered for our offences, and was raised again for our justification' (Rom. iv. 25). (b) The resurrection of our own bodies depends on this truth (cf. Rom. viii. 11). (c) We learn from the nature of our Lord's risen body what our own bodies will be like

hereafter, and what they will be able to do (Phil. iii. 21; 1 S. John iii. 2).

SIXTH ARTICLE

HE ASCENDED INTO HEAVEN, AND SITTETH AT THE RIGHT HAND OF
GOD THE FATHER ALMIGHTY

The Ascension is not dwelt upon at any length in the New Testament, because it is really a matter rather for heaven than for earth; and because the Apostles concentrated their proofs upon the Resurrection; if that fact was a truth, the Ascension followed as a matter of course, hence S. Matthew and S. John do not record the Ascension (though it can be clearly proved from S. John vi. 62; xx. 17), and S. Mark only in a few words.

The Ascension is of importance, 1st, for our Lord's sake, because it is, as it were, the coronation of the King with the crown that He had won by His victory (cf. Ps. xxiv.); 2nd, for our own sake (*a*) because it shows us that heaven is a *place*, His glorified body must be in some locality; (*b*) because it shows whither we shall ascend (cf. S. John xvii. 24).

It is necessary to dwell on the fact that our Lord took His *human* body into heaven. He is so often spoken of as if He were a spirit, which He proved to His Apostles that He is not (S. Luke xxiv. 39). He will return with His human body as He went. He will return blessing as He went (Acts i. 11). He remained on earth forty days 'speaking of the things pertaining to the kingdom of God,' *i.e.* His Church (Acts i. 3).

SEVENTH ARTICLE

FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD

In teaching about the judgment it is necessary to explain clearly that though we are *saved* by *faith*, we shall be *judged* not according to our faith, but according to our *works*; indeed, our faith itself will be judged according to its works (S. John v. 29; Rev. xx. 12, 13; but remember S. Matt. vii. 22, 23).

EIGHTH ARTICLE

I BELIEVE IN THE HOLY GHOST

The third part of the creed is all of it about the Holy Ghost, 1st, of Him individually; 2nd, of the Church which He made and hallows; 3rd, of the four privileges of the Church. A common mistake that the teacher has to correct is that the third part of the creed contains disconnected *addenda* to the creed; whereas this is as much in order as the second part. Care should be taken to show that each subsequent clause is dependent upon the words 'I believe in the Holy Ghost.' It is perhaps confusing to children that two words 'Ghost' and 'Spirit' are used for one in the original. The Hebrew, Greek, Latin, and English names all have the same meaning of 'breath' or 'wind' (cf. S. John iii. 8). *Spirit* is Latin, *Ghost* is the old English for breath. The reason for the use of the two words is that when the word is without the attributive 'Holy' it would cause misconception to speak of Him as the 'Ghost.' Our translation, however, is not consistent in always using the English word when

'Holy' is prefixed; cf. S. Luke xi. 13. (*Spirit* is also in the Revised Version.)

1. The nature of the Holy Ghost.

1st. *He is a distinct Person*: the manifestation of the Three Persons at our Lord's baptism proves this, also the many passages where the Three are mentioned together as in the Apostolic benediction, 2 Cor. xiii. 14. He also performs personal acts: 'The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them' (Acts xiii. 2).

2nd. *He is God*. It is strange that anybody should doubt this truth, but the Macedonians and some of the Arians asserted that He is a created being. That He is God is plainly asserted by S. Peter, who said to Ananias, 'Why hath Satan filled thine heart to lie to the Holy Ghost?' And in the next verse, 'Thou hast not lied unto men, but unto God' (Acts v. 3, 4).

Again the attributes of God are ascribed to Him. He took part in creation (Gen. i. 2). It was by His operation that the 'Word became Flesh' (S. Matt. i. 20). By His operation again the Lord Jesus was raised from the dead (Rom. viii. 11). He spake by the prophets (2 S. Peter i. 21). He is the source of all life, natural life, spiritual life, eternal life.

THE NINTH ARTICLE

THE HOLY CATHOLIC CHURCH; THE COMMUNION OF SAINTS

These words follow immediately upon the name of the Third Person, because on the Day of Pentecost, when He came into the world to abide 'for ever,' His first work was to make that Church. It is *holy* because its Head and King is the Lord Jesus. It is *catholic* (i.e. throughout all) because it will last for all time, possess all truth, extend throughout all space, and is for all persons. (If the word 'universal' is used it should be explained; the largest part of the Church is not now in the world.) It is a *Church* (ecclesia) because its members are *called out*, as the Greek word means, cf. 'Who sanctifieth me and all the *elect* people of God.' The English word *church* comes from the *κυριακόν*, which means 'belonging to the Lord,' but the New Testament word is *ἐκκλησία*. This is the same body which our Lord usually called 'the kingdom of heaven' or 'the kingdom of God.' He foretold its history in the parables in S. Matt. xiii. The larger part of that Church is waiting in Paradise; the part of it here contains bad and good alike; the distinction between visible and invisible is not found in the Bible. The characteristics of the Church in its first days are told us in Acts ii. 42. They are (1) correct teaching, (2) the Apostolic form of government, (3) the maintenance of the sacraments, (4) agreement in the external forms of worship. No part of the Church can relinquish any of these characteristics, because the Church was not made by man but by God.

The Communion of Saints. These words are a late addition to the text of the Apostles' Creed of about the middle of the sixth century. They are first found in creed form in a sermon attributed to Niceta of Ramesiana, 370-420. They are plainly provable from Scripture, and their insertion shows their necessity. They are a protest against the loneliness that some

would introduce into the Christian religion. They assert that the first privilege of the Church is that it is a society, that its members are not selfish units, but sharers in a common hope, common worship, common deeds of kindness. The work of our Lord was eminently the founding of a society: the Church of the first days practised communion of the strictest kind, even of goods. The words also show that the holy dead are part of the Holy Catholic Church. The meaning of the word *saints*: in a sense all baptized persons are *holy*, i.e. 'called to be saints' (1 Cor. i. 2). But within this wider range there is an inner circle of those who are holy not only on account of their calling, but who have responded to that calling and are holy (*a*) on account of their *faith* (Acts xv. 9), (*b*) on account of their *deeds*, 'holy in all manner of conversation' (1 S. Peter i. 15). Meaning of the word *communion*. It comes from the word *communis*, *common*, something that all have in common, as the use of the schoolroom is the common privilege of all the children, so all that are really saints *share* certain blessings.

With whom have they union?

1. With God the Father. 'Our fellowship is with the Father' (1 S. John i. 3).
2. With God the Son. 'And with his Son Jesus Christ' (1 S. John i. 3).
3. With God the Holy Ghost. 'The Spirit of God dwelleth in you' (1 Cor. iii. 16).
4. With the Holy Angels. 'Ye are come to an innumerable company of angels' (Heb. xii. 22). Cf. Rev. xxii. 9; Heb. i. 14.
5. With fellow saints on earth. 'We have fellowship one with another' (1 S. John i. 7). Cf. 1 Cor. xii. 26, 27.
6. With the saints departed. 'Ye are come to the spirits of just men made perfect' (Heb. xii. 23).

'There a great number of loved ones is waiting for us, of parents, of brothers, of children, a multitude great and crowded longs for us, already secure of their own safety, still anxious for ours' (S. Augustine).

What do the holy angels and saints, living and departed, share together?

1. They have one *hope*.
2. They have one *worship* of praise and prayer.

Hence in the Communion Service we claim to praise God 'with angels and archangels and all the company of heaven' in the song that the angels taught us.

The truth of the communion of saints incites us to constant acts of public worship, to constant deeds of kindness to the living saints, and constant prayer for the saints departed, that God will make their bliss perfect. Our Church has discarded the unscriptural idea of Purgatory, but it still prays for the departed in the Communion Service 'that we and all thy whole Church'; and in the Burial of the Dead 'that we with all those that are departed in the true faith.' As S. Paul prayed for Onesiphorus, 'the Lord grant unto him that he may find mercy of the Lord in that day' (2 Tim. i. 18). (It is reasonable to infer from the character of S. Paul's words, and from 2 Tim. iv. 19, that Onesiphorus was dead when S. Paul offered this prayer.)

The Church has always believed that as we pray for the holy dead so they are offering up intercession for us.

THE TENTH ARTICLE

THE FORGIVENESS OF SINS

The second great privilege of the Church is forgiveness. It is noteworthy that this is one of the oldest articles of the creed: at the heart of humanity is the yearning for forgiveness; it is like the cry of the Israelites in Egypt which God 'heard.' It is, of course, out of place in teaching children to enter deeply into the nature of sin. When the publican said, 'God, be merciful to me a sinner' he knew more about sin than philosophy could teach him. Sin may be defined as that which God hates: that is what the true penitent feels about it. 'Against thee, thee only have I sinned,' said David, although his sin had been manifestly against others. It is because God is a loving God that sin against Him is so dreadful. The usual Bible word for sin *ἀμαρτία* means *missing the mark*; it shows us that not only what we have done, but what we have not done is sinful. Sin is usually divided into original or birth-sin and actual sin. To *forgive* may be defined as to hold guiltless. This article is placed in this part of the creed because, as that of Nicæa teaches us, the Holy Spirit first forgives our sin at baptism, in the case of infants their birth-sin, in the case of adults their actual sin also (Acts xxii. 16). The Greek word commonly used in the Bible—as in the Lord's Prayer—means 'to send away.' Sin is also forgiven in absolution by God's appointed minister (S. John xx. 22, 23), in Holy Communion (S. Matt. xxvi. 28), and in answer to prayers.

THE ELEVENTH ARTICLE

THE RESURRECTION OF THE BODY

Children need to be told that this means their own body; when asked, 'Whose body does it mean?' they generally say 'Our Lord's.' The third privilege of the Church is the Resurrection: the Holy Spirit will raise us (Rom. viii. 11). Our resurrection was first assured to us at baptism (Rom. vi. 4, 5). It is more fully assured in Holy Communion (S. John vi. 54). This truth was little understood in the Old Testament, though Abraham believed it (Heb. xi. 19), Job (xix. 25, 26), Isaiah (xxvi. 19), and Daniel (xii. 2) foretold it. In our Lord's time it was believed by the Jews, except the Sadducees. 'Martha said unto him, I know that he shall rise again in the resurrection at the last day' (S. John xi. 24). But it was a truth that was first clearly taught by our Lord Himself: and His assertion, 'I am the Resurrection and the Life,' which every sect even uses when it buries its dead, is the great proof of it. It depends, of course, on our Lord's own Resurrection. In our Lord's three miracles of raising He showed progressive power and authority over death, but those whom He raised died again; He Himself is the proof of resurrection to immortality. Our Lord raised from the dead not because of His sympathy for the bereaved, though He showed that sympathy remarkably on each occasion, for there were hundreds dying around Him whom He did not raise, but to prove the truth of His words, 'I am the Resurrection and the Life.'

The mystery of the Resurrection is, of course, not fully revealed: our bodies then will not contain the same particles that they contain now. We shall all be changed (1 Cor. xv. 51). Our bodies will be of the same nature as our Lord's: incorruptible, with powers such as He possessed,

for He 'shall change our vile body, that it may be fashioned like unto his glorious body' (Phil. iii. 21). Although He is not a spirit (S. Luke xxiv. 39) yet He possesses the power of a spirit, being able to pass through closed doors and to disappear from sight. The stone was rolled away not that our Lord might come out of the sepulchre, but to show that it was empty. S. Paul, in the chapter that will be read over each one of us some day (1 Cor. xv.), has revealed to us as much as it is right for us to know beyond what our Lord taught.

THE TWELFTH ARTICLE

THE LIFE EVERLASTING

This is the fourth great privilege of the Church : it depends too upon the Holy Ghost who is the Life-giver. We profess our belief in the endless life both of the saved and of the finally separated from God. There are degrees in both : for there are 'many mansions' (S. John xiv. 2) ; the faithful servants received different rewards (S. Luke xix. 17, 19), and S. Paul tells us that the difference in glory will be as that between one star and another (1 Cor. xv. 41). So also there are degrees of punishment ; some will be beaten with *many* stripes, some with *few* (S. Luke xii. 47, 48).

There is no subject more difficult for the teacher than that of the future state of the lost. Many faithful teachers cannot bring themselves to believe that the loving Lord Jesus who said that He would 'draw all men' unto Him could ever sentence any one to eternal torment. Yet the words of the New Testament are so explicit that it is not possible to omit them. Our Lord said 'their worm dieth not, and the fire is not quenched' (S. Mark ix. 48). 'These shall go into everlasting punishment' (S. Matt. xxv. 46). And S. Paul says they 'shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power' (2 Thess. i. 9). With such strong passages as this it is scarcely straightforward to omit the subject in teaching. It is well, although one may be unable to understand such passages, to read them without attempting to put one's own 'private interpretation' upon them. It should be remembered, however, that children are the very last whom that loving Saviour would wish to save by fear. There are some who cannot be saved by love ; if there were not such passages in the Bible as warnings to the impenitent it is difficult to see how they could be moved at all. Whatever happens we know will be caused by infinite love.

Amen at the end of the Creeds means, as it was explained in baptism, 'All this I steadfastly believe.' It is the Hebrew word for something, fixed, firm, and certain. The word that our Lord so often used and which is translated 'verily.' It was originally used in the synagogue services as we use it in prayer. It should be pointed out to children that *Amen* has quite a different meaning to that which it has in prayer : here it is the fixing of one's seal, as it were, to what one professes to believe. It is not part either of the creed or Lord's Prayer : it is *our* addition to them.

The Summary of the Creed

This is naturally the scantiest part of the Catechism : to summarise the creed is like refining fine gold : the creed is as short as it can be : in

the majority of early catechisms *long* explanations of the creed were introduced: they were wisely omitted here as too long for learning by heart by young children; matters of explanation need different treatment according to the different capacity of those who are taught. Only three chief points are here dealt with, that the youngest can understand, in order to emphasise the doctrine of the Trinity; one work of each Person is dwelt upon and brought into close personal relation with the child itself. The question might be differently put. What has God the Father done for you? He has made me and all the world. What has God the Son done for you? He redeemed me and all mankind (cf. S. John i. 29). *Redeemed* must not be taken in its literal sense of bought *back* but *bought*. There was no bargain; of His love He redeemed us and gave what was most precious of all, His own life. What is God the Holy Ghost doing for you? He sanctifieth me and all the elect people of God. This work begins at baptism and continues for ever. The elect or chosen are the baptized. We have here nothing to do with others; the answer does not deny that the Holy Spirit in various ways sanctifies them: there is an election of nations which is very evident in the past and present.

THE TEN COMMANDMENTS

Having taught the child what it is bound to believe, the Catechism now proceeds to explain the third baptismal promise, viz., what it is bound to do and to avoid. Practically the Commandments are found very difficult to explain—the teacher should have chiefly two objects in his mind: 1st, *To give examples*, so as to insure intelligent understanding of the meaning. These examples should be taken from the Bible in the first place; secondly from the daily life of the home and the school and the Church. 2nd, The question should ever be in the teacher's mind, 'How do you break the commandment?'

(The version of the Commandments was made for the Catechism, it differs in some respects from that of the 'Great Bible' and of any other known translation.)

The answer, 'The same which God spake,' etc., was not in the Prayer Book of 1549, but appeared first in 1552. The reason of the insertion is to show the motive of obedience, viz., love. We obey not simply because God has so commanded but because He has redeemed us from a greater bondage than that of Egypt. It was not till after Egypt had been left behind that God gave the Ten Words in their completeness. The addition is also valuable, as it connects the daily life of the child with that far-away time. The antiquity of the Commandments reminds us that the great principles of conduct, such as reverence, honesty, truth, are eternal.

Lesson on the Ten Commandments

'The same which God spake.'

INTRODUCTION.—Interest the children by recalling the circumstances of the giving of the Law: describe the place; if possible have picture of Sinai and read beforehand Stanley's description in *Sinai and Palestine*. The Commandments were cut in granite, which in that pure air is one of the hardest of stones, but one of the most perishable when exposed to

the storm and the rain and the frost, so it is only the pure in heart that can keep them. Let children find out that they are about four thousand years old, and two of them were from Creation.

Step I. *Why do we keep them?* Where had the people just come from? What had they crossed? Where were they going? What does Red Sea mean to us? Which service reminds us of that? Was anything said about the Commandments in that service? Show that they are given to us as a light to our feet and a lantern to our paths for a far more dangerous journey to a far better Promised Land. But what is the *motive* of our keeping them? First of course because it is our duty, but duty must have a reason; what is the reason, is it *fear*? Let Deut. v. 22-27 be read and Exod. xix. 16. Picture their fear. Then read Exod. xxxii. 15-20. *Fear* did not make the people obedient. Now what are the first words of the Commandments (Exod. xx. 2), 'I am the Lord thy God which,' etc. Here God gives the reason. He bids us think of Him not of ourselves first. Because He has done so much for us, therefore we keep them. *Where* do we keep them? In our *hearts*, not in our heads only. What do we say after we have heard them? 'Write all these thy laws in our *hearts*.' Our Lord tells us the motive of obedience, 'If ye love me keep my commandments' (S. John xiv. 15).

Step II. *How do we keep them?* Notice that all the Commandments except the fifth warn us what we are *not* to do, they are *negative*; but the explanation of them in the 'duties' tells us what we are *to do*, it is *positive*. It is quite possible for a man to say 'All these have I observed from my youth,' and for Christ to answer 'Yet one thing thou lackest' (S. Mark x. 20, 21). Our Lord has taught us how we are to keep them, 'A new commandment I give unto you that ye love one another' (S. John xiii. 34, 35). And S. Paul tells us the same, 'All the law is fulfilled in one word, even in this; thou shalt love thy neighbour as thyself' (Gal. v. 14). The Jews in our Lord's time professed to keep the Commandments very strictly, as though the ten were not enough they had added a great many 'traditions.' When He did works of mercy on the Sabbath they charged Him with breaking the fourth commandment. They pretended that they could not support their aged parents, because they had devoted their property to God. The Pharisee boasted that he did more than the law required: he fasted *twice* a week when the law only commanded him to do so once: he gave tithes of *all* he possessed instead of only certain things that the law required, yet he broke the sixth commandment by his contempt of the publican. Show how our Lord carefully explained one or more of the following commandments: Third, S. Mark xxiii. 16-22; fourth, S. Matt. xii. 1-13, etc.; fifth, S. Mark vii. 7-13; sixth, S. Matt. v. 21-24. In all these cases the attempt to keep the commandment broke down because there was no *love*. Our Lord once actually commended a man, when instead of going to the priests immediately as Christ had bidden him, he turned back to thank his benefactor; a higher law came in, the law of love.

Application. What if we have broken the Commandments? A man taken captive in war is not at all sorry if he can break the laws imposed on him; if he can smuggle in something forbidden, or if he can escape he rejoices; nothing would induce him to go to his captors and say, 'I am

very sorry.' A good son if ordered by a bad father to do something wicked is very glad if he can manage not to obey : but it is very different if the father is loving and good. The prodigal son said, 'I will arise and go to my father,' because he was his father and had shown so much love. David said, 'Against thee, thee only have I sinned,' although he had sinned terribly against his neighbour. The Christian who loves God will be sorry most of all that he has offended One who is so good to him. I will return to Him whom I have offended and tell Him that my heart aches because I have returned His love with such unkindness. The commandments begin and end with love.

BLACKBOARD SKETCH.

{ Egypt. }
{ Sin. }

{ Red Sea. }
{ Baptism. }

{ Promised Land. }
{ Heaven. }

The Commandments are our marching orders.

I. A good soldier loves a good general.

We keep the commandments because we love God.

'If ye love me keep my commandments.'

II. We keep them (1) by loving Him ;

(2) by loving our neighbour.

'He that loveth not his brother whom he hath seen,
how can he love God whom he hath not seen?'

III. If we have offended, we have offended an ever-
loving Father.

'Lord, have mercy upon us, and incline our hearts to
keep this law.'

THE FIRST COMMANDMENT

THOU SHALT HAVE NONE OTHER GODS BUT ME

My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength.

There are in the Gospels six discourses of our Lord on the Commandments generally: these must not be confounded, they refer to three incidents.

1. The reply to 'a certain lawyer' described only by S. Luke (x. 25-37), leading to the parable of the Good Samaritan, it happened on the road to Bethany.

2. In Peræa, as our Lord was leaving the house where He had been teaching, a rich young ruler came with the question, 'Good master, what

shall I do that I may inherit eternal life?' There are three accounts of this—S. Matt. xix. 16-22, S. Mark x. 17-22, S. Luke xviii. 18-23.

3. In the Temple in reply to a Pharisee, who is also described as 'a lawyer' and one 'of the scribes.' Of this there are two accounts—S. Matt. xxii. 34-40, S. Mark xii. 28-34.

On the first and last of these occasions reference is made to Deut. vi. 5, from one of the four passages written upon the phylacteries and repeated by every Jew morning and evening. This passage is the origin of the beginning of the duty towards God.

To believe in him. Although the duty of belief is not explicitly asserted in the above discourses, nor in Deut. vi., it is implied in the preliminary expression the 'Lord our God is one Lord.' The Catechism has wisely made the addition. Neither in Old Testament nor New Testament times was there any question about the duty of belief, but such a statement is eminently necessary now. We must begin with belief. 'Without faith it is impossible to please him: for he that cometh to God must believe that he is' (Heb. xi. 6). Hence the necessity of teaching the creed before the commandments. (Cf. Notes on Creed, and teach from them about the being and attributes of God.)

To fear him. Not the fear of a *slave*, but the fear of a loving child to displease a loving father. Yet it must be remembered that there are some natures to whom love does not appeal, but who may be saved by fear. The fact that 'our God is a consuming fire' is given as a reason for 'godly fear' (Heb. xii. 28, 29).

To love him. The fact that our Lord puts this duty first should be dwelt upon. There are some who have hard ideas about God, begotten of Calvinistic teaching; it is necessary to eradicate all such ideas from children's minds, otherwise their whole religious life may be spoiled. It is in explaining the Commandments that this can best be done. Love is the reason of all God has done for us: 'God so loved the world'; and love should be the reason of all we do for Him. Our Lord said, 'If ye love me keep my commandments.'

With all my heart, etc. It is not necessary, nor perhaps possible, to divide and distinguish what is separately meant by these expressions: they denote that the love of God claims all our various faculties. (A seventh standard boy explained 'with all my heart,' 'heart does not mean the muscular viscus which is the primary organ of the blood's motion.' He showed how little he understood the words.)

THE SECOND COMMANDMENT

THOU SHALT NOT MAKE, ETC.

To worship him, to give him thanks, to put my whole trust in him, to call upon him.

This commandment needs especial care in explanation: some Roman Catholic manuals omit it (*e.g.* the *Crown of Jesus* approved by the Archbishop of Westminster, 1862), and make up the number ten by dividing the last into two.

The commandment does not forbid the making of graven images; in

fact God Himself shortly afterwards commanded the brazen serpent to be made, and it was a graven image: it was afterwards destroyed by Hezekiah, we are not told whether by God's command, and it was spoken of with honour by our Lord in the New Testament. The commandment forbids (1) the making of graven images as objects of worship; (2) the worship of God under created form. It is impossible to make a graven image of God the Father, and any representation of Him, whether in sculpture or painting, should be discouraged, for He is 'without body, parts, or passions' (Art. i.). It is not wrong to *make* a graven image of God the Son, who is still 'perfect man,' a fact of which we need to be reminded; but it would be wrong to use such an image as an *object* of worship.

The commandment enjoins

i. *Bodily* reverence. The first actual *mention* of kneeling in worship is in the case of Solomon at the dedication of the Temple (1 Kings viii. 54). But there is no doubt that such had always been the posture of reverence. We are invited to kneel in the *Venite*: 'O come let us . . . kneel before the Lord our Maker.' It was the posture also of our Blessed Lord (S. Luke xxii. 41) and His Apostles (Acts ix. 40, xx. 36).

ii. The reverence of the *heart*, 'in spirit and in truth' (S. John iv. 23, 24). Our Lord found grievous fault with the worship of the Jews for its formalism and insincerity (S. Matt. vi. 5-15). Some prayed to be seen of men, others used words without meaning, 'vain repetitions.' (See note (S. Matt. vi. 7) *Handbook on S. Matthew*.)

Jealous. The teacher should be especially careful about the explanation of this word. Some try to get out of a seeming difficulty by saying the word means 'zealous' or some such alteration of the word that God used. The Hebrew word means *jealous* in its strongest sense: that jealousy often sinful in a human being is one of God's most merciful attributes, it is because He loves us that He is jealous, nothing would be more unkind to us than if He were not. If He said that we might put anything before Him, all worship would be useless; not only is all worship *due* to Him, but *we* suffer if we worship anything else. It is for our sakes that He is a jealous God. It must be remembered too that the Israelites were in danger not only of forsaking Him for other gods, but of worshipping other gods 'beside Him,' *i.e.* together with Him. Even Solomon fell into the sin of building temples to Chemosh and Milcom and other local deities by the side of the Temple of Jehovah on Mount Zion. He is not One with others, or even above others, but the only God: 'to us there is but one God.' Jeroboam is an instance of one who desired to worship Jehovah under a forbidden form. Solomon and Ahab are instances of polytheism, or the worship of many gods, of whom Jehovah was one. The life-work of Elijah was the proof that there is but one God, and that God *Jehovah*.

Visit the sins, etc. The effect of sin, though not the guilt, naturally descends upon the children, especially of bodily sin. This manifest fact ought to keep people from sin. The children of the drunkard and spend-thrift suffer more than the sinner himself. But though the *punishment* extends 'into the third and fourth generation,' the *mercy* of God extends 'unto thousands,' *i.e.* of generations.

THE THIRD COMMANDMENT

THOU SHALT NOT TAKE, ETC.

To honour His Holy Name and His word.

[There is no commandment that needs more careful teaching than this. Every child knows that it breaks the Third Commandment by 'playing in church,' 'not attending at prayers,' etc., yet very few know that it is directed, first of all, against the terrible sins of (1) *Perjury*, (2) *Blasphemy*. And yet the former sin is increasing daily. A London magistrate said that there is not a day in which it is not committed in every police court; and a judge declared that if all the known cases of perjury were brought to trial the judges would have nothing else to do but try such cases. Perhaps the increase is due to the fact that the wickedness of perjury is seldom dwelt on in school. The child is, of course, breaking this commandment by the smaller sins, but it should know, first of all, what are the greater sins forbidden.]

The teacher should begin by explaining the meaning of the words of the commandment.

The Name. The greatest importance is attached to names in the Bible, especially to the names of God (cf. Note on Creed 'In God'). The name of a person brings that person to our minds. If the teacher names some one whom the children know that person is immediately brought before them, with all his attributes and characteristics, so far as the children know him. It is the same with the *name* of God. It brings Him before us, so far as He is known to us. Hence in the Lord's Prayer we pray 'Hallowed be thy name' (see note); hence, too, the extreme solemnity of the revelation of the *name* of God. Cf. Exod. iii. 14, 15, 'This is my name for ever, and this is my memorial unto all generations.' Cf. also the solemnity of the revelation of the *name* of the Son of God, 'His name shall be called Wonderful,' etc. (Isa. ix.), and the sending of an angel to declare the name Jesus (S. Matt. i. 21), and the sending of the Apostles to baptize 'into the name.' The mark of the Redeemed is that the 'Father's name is written in their foreheads' (Rev. xiv. 1; xxii. iv.)

In vain, *i.e.* lightly, irreverently, without knowing or caring what that *name* means. To treat His name irreverently is to treat God Himself irreverently.

To hold guiltless, *i.e.* to treat as if one had not sinned. This expression shows that the command has first a special reference to courts of justice: a human judge may acquit, *i.e.* hold guiltless, but God will not; the punishment is postponed to a more awful day of judgment.

The Commandment forbids—

1. **Perjury**, *i.e.* false swearing, either to exculpate the guilty (even Achan refrained from committing this sin, Josh. vii. 19, 20) or to condemn the innocent. Cf. 1 Kings xxi. 10; S. Matt. xxvi. 59, 60. Speech is an attribute of man which distinguishes him from the beasts, an attribute which unites him to God. S. John Baptist who revealed the

Son of God is *a voice*, the Son of God is the *word*. Perjury is the misuse of this highest gift in the worst possible way, with the worst possible purpose.

2. **Blasphemy**, *i.e.* speaking things that hurt God. According to the law of God this sin was punished by stoning to death; the law now only punishes it when it troubles other people. (Perjury, however, is still punishable by fine or imprisonment.) It was the first charge brought against our Lord Himself. It is one of the Commandments, too, that He explained in the Sermon on the Mount.

The duty towards God teaches us that not only are we to treat reverently the name of God, but His word, *i.e.* the Bible, and therefore it naturally follows that all that belongs to Him must be treated with reverence. [Archbishop Benson was walking with a friend who was carelessly flicking the leaves off the trees with his cane. 'Don't do that,' said the Archbishop; 'it is breaking the Third Commandment.']

ADDITIONAL NOTE ON TAKING OATHS

Many good people have inferred from a strict interpretation of our Lord's words, S. Matt. v. 33-37 (see note, *Handbook on S. Matthew*), that under no circumstances is an oath lawful (cf. S. James v. 12); both passages are directed against profane speaking, not against oaths in a court of justice. Our Church teaches in Article xxxix. that a Christian man's oath is lawful if done 'in justice, judgment, and truth.' This statement is in accordance with the Old Testament, 'Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name' (Deut. vi. 13; cf. Jer. iv. 2), and with the New Testament (Heb. vi. 16). Also our Lord allowed Himself to be put on oath in the most solemn manner. If it were unlawful for us to take an oath He would not have answered when the high priest said, 'I adjure thee by the living God that thou tell us' (S. Matt. xxvi. 63), for that was the strongest form of an oath. Again, S. Paul uses oaths (Rom. i. 9; 2 Cor. i. 23). And even in heaven S. John heard the angel 'swear by him that liveth for ever and ever' (Rev. x. 6).

THE FOURTH COMMANDMENT

REMEMBER THAT THOU KEEP, ETC.

To serve Him truly all the days of my life.

We have here one of the earliest institutions in the world, the origin of the division of time into weeks of seven days takes us to the dawn of creation (Gen. ii. 2, 3). We read of the seventh day being kept holy before the reiteration of the command at Sinai (Exod. xvi. 25) (hence *remember* because already given); but that command in Genesis must be the origin, amongst other nations than the Hebrews, of reverence for the number *seven* (cf. note on number *seven*, p. 410). God gave many temporary commands to the Israelites, such as distinctions in dress, food, and even the planting of their gardens, in order to keep His people separate from the rest of the world; but this command about the Sabbath-day was

given to the whole world, and is kept by almost the whole world. (The French Revolution attempted to alter the number of days in the week.) Hence two reasons are given (amongst others) for observance of the Sabbath: (1) That of creation (Exod. xx. 11); (2) That of deliverance from Egypt (Deut. v. 15).

This is one of those eternal commands of God which never pass away but are changed. *Sabbath* means *rest*, and is not the right title for our Sunday, which is called in the Bible 'the Lord's Day' (Rev. i. 10), and earlier still, simply 'the first day of the week' (Acts xx. 7).

Like the passover, circumcision, the Jewish services, our Lord did not destroy but changed this institution. Even before He did so He made His intention evident, for He claimed authority over it when He said 'the son of man is Lord also of the Sabbath' (S. Luke vi. 5). As a day of *rest* it was fulfilled when on the last Sabbath, kept according to the old law, He *rested* in His grave. Our Lord changed the day by

1. Rising from the dead on the first day and appearing to His disciples.

2. By appearing to all the eleven for the first time on the Sunday after (S. John xx. 26).

3. By sending the Holy Spirit on the first day of the week. This day was kept as the holy day by the Apostles (Acts xx. 7; 1 Cor. xvi. 2).

We have unbroken evidence from the time of Justin Martyr (A.D. 140) of its observance by the Church.

As the Israelites kept the seventh day as a memorial of their deliverance from the bondage of Egypt, Christians kept Sunday in remembrance of their deliverance from the greater bondage of sin and death. There is one reason which still holds good for the observance of a weekly day of *rest*, viz., out of kindness to servants and cattle (Deut. v. 14).

In our Lord's conversations with the Jews on the subject, all His words were against the pharisaical abstention from doing work, and the hypocritical fulfilment of the mere letter of the law. He worked miracles on that day, on those who would have been no worse had they waited till the next day: *e.g.* the impotent man and blind man. He bade the former carry his 'bed' on that day, which was neither a work of mercy nor necessity, and which He intended should cause controversy with the Jews.

The commandment teaches us that it is an obligation for Christians to keep Sunday holy (hence when Constantine the Great adopted the Christian faith as the religion of the Roman empire, the observance of Sunday was ordered by law), especially by observance of Holy Communion, as the Apostles did (Acts xx. 7). But the command refers, as the duty so well reminds us, to the other days of the week also: 'six days shalt thou labour' is as much a command as that one day shall be kept specially holy; the commandment is broken by idleness: but doing nothing does not mean rest: God never rests in that sense. Cf. 'My father worketh hitherto and I work'; if He rested as the Pharisees did the world would immediately come to an end.

Lesson on the Fourth Commandment

[The proper observance of the 'Lord's Day' is one of the most necessary parts of the Christian teaching.]

INTRODUCE by questions on the observance of the Sabbath by the Israelites. What does *Sabbath* mean? Ask the reasons of its observance as a memorial of creation and deliverance. How was the day observed in our Lord's time? Gather from children that the Jews were offended by our Lord allowing His disciples to pluck the ears of corn and rub the grains in their hands.

Presentation.—Describe a man walking through the crowded ways of Jerusalem carrying a piece of matting on the Sabbath. The Jews went up to him saying, 'It is the Sabbath-day: it is not lawful for thee to carry thy bed' (S. John v. 10). Then the man excused himself by saying that the man who healed him told him to do so. When the angry Jews asked who that was, the man did not know. As soon as he did know he went and told the Jews who it was that healed him, which he knew was the same as telling them who had commanded him to carry his bed.

Development.—This was not an accident, but was purposely done. Our Lord chose a man whose illness was not pressing, who would have been no worse on the morrow, just as He intended to do again. He wished to condemn the folly of the Jews who dishonoured God's day, though they were so scrupulous that they would not allow a scent-bottle or walking-stick to be carried on that day. But He said nothing against the proper observance of that day; in fact, some of them knew that He had said that not one jot nor tittle of the law should be unfulfilled. All that He did, all that He said about the Sabbath, was in explanation of the surprising assertion, 'the Son of man is Lord also of the Sabbath,' was leading up to that last Sabbath when He should rest in Joseph of Arimathea's tomb, that Sabbath which should break into the dawn of the first Christian Sunday.

Explanation.—What did it all mean? Our Lord knew that these Jews would not be moved by what He said or did; He was looking far ahead to the glorious Sundays of His Church. Many a splendid Easter Day was in His thoughts, with all the triumphs of noble services. He intended to make the day His day; it should be called the Lord's day; no doubt it was of those 'things pertaining to the kingdom of God' of which He spoke to the Apostles in the great forty days (Acts i. 3). It was to be the brightest and most useful day, not a dull, hypocritical, formal interval between twelve days of sin and itself perhaps of greater sin. The full meaning of what He did and said would not be realised till that busiest of Sundays when His disciples baptized three thousand converts. He never meant to do away with the observance of God's day, and those who only put on clean clothes on that day and mark it in no other way have not by any means the spirit of Christ. To observe no special day for the worship of God is the very worst sign of a nation's sin.

BLACKBOARD SKETCH.

Sabbath = *rest*.

God commanded rest in order to give time from labour

(1) To worship ;

(2) To think of { (a) A loving Creator.
 (b) A merciful Redeemer.

The Jews *rested*, but neither worshipped nor thought.

The Teacher came to right their errors.

They rejected Him, and their 'house is left unto them desolate.'

The Temple which should be jubilant with His worship is destroyed.

What does this mean to us ?

Christ changed the day because He is Lord of the Sabbath.

„ „ by Rising on the first day.

„ „ by sending the Holy Spirit.

Not idleness ; not forgetfulness of God.

The day is given to remind us of Him : a heathen Sunday is the worst curse of a people.

It is a day to serve God—for it is His day, we should therefore serve Him in the best way we can.

It should be holy.

„ happy.

„ useful.

„ healthy.

„ cleanly.

THE FIFTH COMMANDMENT

HONOUR THY FATHER, ETC.

My duty towards my neighbour—betters.

We now come to the second table, as the Commandments are usually divided ; but the two tables are after all united, and the link that binds them together is *love* (1 S. John iv. 20, 21). 'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' Duty begins at home : the love of parents is a training for that higher love of God and belief in Him. Our first duty towards God we saw was belief ; our first duty towards our neighbour is love. [The teacher should be careful that the child understands that its first duty towards its parents is to love them : the majority of children when asked, 'What is your first duty towards your parents?' will answer, 'To obey them.' Whereas the word 'obey' is not mentioned in the duty

with regard to parents, 'to love, honour and succour.' Love must be the beginning, obedience will follow naturally, but without love it is not of much use. Cf. In the requirement of baptism 'repentance and faith' are mentioned. Obedience is omitted, but it follows as a matter of course.]

Who is my neighbour? The question has been asked before (S. Luke x. 29). And no question has been more completely answered. Our Lord has defined our neighbour as any one, even an enemy, who needs our help and care.

This is one of the commandments that our Lord specially enjoined (S. Mark vii. 10-13).

That thy days may be long. This of course refers in the first instance to the land of Canaan, and its reference to length of life in this world is reiterated in the New Testament (Eph. vi. 2, 3). This promise of long life is not only to individuals but to *families*, as the family of Jonadab the son of Rechab (Jer. xxxv. 18, 19), and to *nations*; and it is a fact that nations like the ancient Romans and the Chinese, who have been remarkable for filial care, have been blessed with long life as nations.

We have many instances both of keeping and breaking the commandment.

(1) Of *keeping it*. Isaac, Ruth, Jonathan, and especially our Lord Himself, Who showed obedience when a boy (S. Luke ii. 51), and love even in His bitterest agony on the Cross (S. John xix. 26, 27), and Who gave to His Mother thirty out of the thirty-three years that He passed on earth.

(2) Of *breaking it*. Jacob, the sons of Eli and Samuel, Absalom. Besides teaching the duty of loving, honouring, and succouring (*succour* means literally *to run under*, i.e. if any one is falling to run under to save them), the commandment teaches loyalty and obedience to the sovereign. S. Paul enjoined submission even to Nero, the most cruel of all tyrants (Rom. xiii. 1, 2), because 'the powers that be are ordained of God.' [The only occasion when it is lawful to resist authority is when the laws of man clash with the laws of God (Acts iv. 19).] It also enjoins courtesy and gentle behaviour to all, whether above us (our 'betters') or not. Respect for the aged is a virtue that is becoming rare.

[The Catechism has been found fault with because it says nothing about the duty of parents towards their children and masters towards their servants. It would have been very strange if the Catechism, which is 'an instruction to be learned of every person before he be brought to be confirmed by the bishop,' contained these matters in duties meant for children to learn.]

THE SIXTH COMMANDMENT

THOU SHALT DO NO MURDER

*To hurt nobody by word nor deed. To bear no malice
nor hatred in my heart.*

This again is a commandment that our Lord explained (S. Matt. v. 21-26). It was explained also by the Apostle of Love (1 S. John iii. 15). It is well to ask children, 'Have you ever broken the sixth commandment?' They will generally say 'No,' which will give an opportunity of explaining how the commandment is broken. In giving

examples, also, it is well, besides quoting instances of murder, to give instances of anger and hatred which did not lead to that terrible sin, which is one of the works of the devil, *e.g.* the hatred of Joseph's brethren. The best example of the commandment being kept is our Lord's prayer for His murderers on the Cross.

'Thou shalt not kill'—(a) thyself—(b) thy neighbour—(c) anything without cause.

This commandment might have begun with 'remember,' because, like the fourth, it had been given before (Gen. ix. 6). Its positive side may be well explained by Eph. iv. 31, 32. The teacher should not omit to speak about the increasing sin of suicide, one reason of which is that so little is said about it. Also he should dwell on kindness to animals.

Lesson on Kindness to Animals

INTRODUCE by gathering from children that the first attribute of God is that He is a loving God. He has shown this abundantly towards us; has he shown the same towards animals? Most certainly. Dwell on the happiness of nature; nothing seems happier than the birds. In a natural state birds and animals are very rarely stunted or deformed and seldom ill. Explain the seeming cruelty of nature in the fact that the creatures prey upon one another: they must be fed; a vegetarian world would be very thinly inhabited by beasts or anything else. The earth, and especially the sea, would become corrupt were not the creatures consumed.

Presentation.—Moreover God has shown in His word: the ox was not to be muzzled that trod out the corn (Deut. xxv. 4); the kid was not to be seethed in its mother's milk (Exod. xxiii. 19); the ox and the ass were not to be yoked together, for that is unkind to both (Deut. xxii. 10). Our Lord says that God cares for that odd fifth sparrow that man does not count in a sale of two farthings' worth. He did not separate the colt from its dam at His triumphal entry, it might have been unkind.

Development.—The fact that God has given us authority over the animals is a reason for treating them kindly, as He has treated them. Nothing is more cowardly than using power that has been intrusted to us in a cruel way. We could not make anything so beautiful as a butterfly or a bird; we shall have to give an account of our use of the authority intrusted to us.

Application.—Mention instances of cruelty—bearing-reins, keeping wild birds in cages, beating unmercifully dumb creatures, chasing them merely for pleasure, destroying birds that people may wear their feathers, like the North American Indians wearing the scalps of those they have killed.

THE SEVENTH COMMANDMENT

THOU SHALT NOT COMMIT ADULTERY

To keep my body in temperance, soberness, and chastity.

This again is a commandment explained by our Lord (S. Matt. v. 27, 28), who shows that the command refers even to thoughts of evil.

Temperance, soberness. There is no distinction in meaning between these words; they both signify self-control with regard to bodily passions and desires which are in themselves, so long as they are held in restraint, good and necessary, but which are terrible if they become our masters. 'Every man that striveth for the mastery is temperate in all things' (1 Cor. ix. 25). The commandment is broken by gluttony, drunkenness, sloth, neglect of washing, neglect of exercise.

Chastity, i.e. purity, broken by adultery, fornication, filthy acts, words or thoughts.

This naturally is a most difficult subject to deal with, requiring judgment and prayer in its treatment. There can, however, scarcely be a more dangerous mistake than to omit the subject altogether. But the teacher must be guided by the character of the children; what would be helpful to one class would in another cause the very sins that he wishes to fight against. Much good will be done by speaking to the children *privately*, according to one's judgment of their special needs. *We must never suggest sins of which children are ignorant; find out what a child knows, and warn him accordingly.* It will be noticed that the duty touches on the matter with extreme lightness, and this ought to be a guide in our general statements on this difficult subject. The Bible, however, speaks with the utmost frankness and absence of disguise, especially when it is speaking to those who break the commandment. Our words ought therefore to be in proportion to the *needs* of those we teach.

In giving a lesson on the subject, it is well to state what the subject is, and to warn the children to approach it with reverence; then say the collect for Innocents' Day and read the Epistle for the same day. Then read the vow of betrothal in the marriage service, and show how breaking this vow is the worst sin that the command forbids. Then dwell on the words 'to be carnally minded is death' (Rom. viii. 6), and on the fact that our bodies are the temples of the Holy Ghost (1 Cor. iii. 16, 17). Warn the boys, as Tom Brown was warned, never to do anything they would not like their mothers to see them doing. Then lead up to the blessing of being pure, for our minds, our bodies, and our souls. 'Blessed are the pure in heart for they shall see God.'

THE EIGHTH COMMANDMENT

THOU SHALT NOT STEAL

To be true and just in all my dealing. To keep my hands from picking and stealing.

Picking. An excellent word for young children; it is just what they do. The commandment is simple enough and easy to be understood; but ask a class 'Which commandment teaches us to be honest?' and you will generally be told 'The fifth,' because it begins with 'Honour.' In explaining this command, children should be taught why it is wrong to steal, viz., because God has forbidden it. The opportunity should be taken to speak about copying, gambling, short weights, adulteration, the system of bribery which is very common in many trades, etc.

THE NINTH COMMANDMENT

THOU SHALT NOT BEAR, ETC.

To keep my tongue from evil speaking, lying, and slandering.

Another commandment easily understood, but it must not be passed over lightly for that reason. The greatness of the sin of lying is, however, not generally understood. It is sometimes said that lying is not forbidden in the Bible, but see Col. iii. 9, Rev. xxi. 8, 27. Moreover lying is one of the works of the devil (S. John viii. 44).

The opportunity should be taken of speaking against unkind gossip, writing or reading anonymous letters about people. If a person is too cowardly to put his name to such a letter he is not worth attention. There are many dreadful warnings against lying in the Bible, e.g. Gehazi and Ananias and Sapphira.

THE TENTH COMMANDMENT

THOU SHALT NOT COVET, ETC.

Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living—to call me.

The worst of the sin of covetousness is its prolific character; breaking this commandment leads to breaking more of the others than is the case with any other sin. Covetousness, unless repented of, is never alone. Take any case in the Bible. David coveted: this led to his breaking the seventh, ninth, and sixth. Ahab coveted Naboth's vineyard: this led to breaking the third, ninth, sixth, and eighth.

Our Lord warned us against the sin, 'Take heed, and beware of covetousness (S. Luke xii. 15), and uttered the parable of 'the rich fool' against it. S. Paul said, 'The covetous shall not inherit the kingdom of God' (1 Cor. vi. x. Cf. Eph. v. 5; Col. iii. 5).

Care must be taken to explain the word covet, which is not explained in the duty; we must not teach children that it is wrong to desire what we have not got. To wish for food when one is hungry, to wish for health when one is ill, to desire to be at the top of the class, to wish for something in a shop: these are not sins. Coveting is an unlawful or envious desire for something that God does not intend us to have. It is wrong to stifle children's lawful ambitions, and practically to alter the words of the duty (as they have often been misquoted) into 'unto which it has pleased God to call me.'

Contentment is not always a virtue but rather an excuse for idleness, and, except from religious principle, is more likely to be a source of weakness than of strength. Of course, when it proceeds from self-denying motives, it is a Christ-like virtue, 'Who, though he was rich, yet for our sakes he became poor,' a virtue enjoined by His Apostles. 'Having food and raiment, let us be therewith content' (1 Tim. vi. 8). Yet the teacher who insists to barefooted, underfed, underclothed, badly-housed children, that they should be content with their surroundings, which are caused by the sin of their parents, is doing more harm than good. We are told

to 'covet earnestly the best gifts' (of the Spirit). There is a contentment which is ruinous to the soul, leads to neglect of prayer, and is productive of the worst sins.

Children should be asked such questions as, What commandments are broken by sloth (fourth, seventh, tenth); neglect of prayer (first, second, third); cowardice (first); want of patriotism and loyalty (fifth); rudeness (fifth); wastefulness (third); unpunctuality (tenth, fifth, fourth, third); not wishing to learn (tenth).

PRAYER

My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

The position of the Lord's Prayer is instructive, the Catechism originally ended with it, although the child had already acknowledged its obligation to pray. Of course the Lord's Prayer should be *taught* before anything else, but it is better to *explain* it after the child has learned the responsibilities resting on it, on account of its baptism. The Lord's Prayer is indeed very difficult to explain, from its immense depth and fullness. It is infinite in its meaning, hence the great variety in the many explanations given of it.

My good child. Such greetings are very frequent in the catechisms of the time of the Reformation, and are natural to a teacher who cares for his children. Similar greetings are very common in the writings of the Apostles; they were rarely used by our Lord (cf. S. John xiii. 33).

Special grace (see note in Communion Service on collect, Prevent us, O Lord) is that particular help given in emergencies in answer to prayer.

Prayer means *asking*. It is better to keep to this simple meaning; it is a word which needs no definition.

The substance of an excellent lesson on prayer generally may be found in Holmes's *Catechist's Manual*, pp. 179-182.

The Lord's Prayer

Naturally the prayer has had this name from the first. It was twice given by our Lord (1) To the disciples and multitude, without being asked, S. Matt. vi. 9-13; (2) When His disciples asked Him to teach them how to pray, S. Luke xi. 2-4. Our form follows more closely the former, though it may be an independent translation made for the Prayer Book. The prayer has always been known in England 'in the vulgar tongue'; many such versions remain (the earliest is A.D. 700), and are scarcely intelligible except to the learned; some may be seen in Maskell's *Monumenta Ritualia*, vol. iii. pp. 248-250, and Blunt, *Prayer Book*.

The paraphrase of the Lord's Prayer in the 'Desire' is not so satisfactory as the duties, simply from the impossibility of completely paraphrasing such a prayer.

THE ADDRESS

OUR FATHER WHICH ART IN HEAVEN

I desire, my Lord God, our heavenly Father, Who is the giver of all goodness, to send His grace unto me, and to all people.

The address shows us to Whom we are speaking, and where He dwells.

Our, not *my*. In prayer, above all things, selfishness must be absent. Our Lord said, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven' (S. Matt. xviii. 19).

Father. God is our Father because He adopted us as His children at baptism. This is the sense in which the Church has interpreted the expression here, the prayer in the early Church being taught only to the baptized. Of course in another and lower sense God is the Father by creation of all men, a fatherhood which is shared by the beasts and all created things.

The teacher should read the Rev. A. W. Robinson's explanation of the Lord's Prayer in his *Christian Catechism Explained*. He shows that the thought of *Home* underlies the prayer. There are two things which a parent has a right to expect from his children, reverence and submission: three things which a child expects from its father, support, forbearance, and protection.

Which art in heaven. The American Prayer Book has altered 'which' to 'Who.' These words need careful treatment; God is Omnipotent, 'the heaven of heavens cannot contain' Him (1 Kings viii. 27). But He has taught us that He specially dwells in heaven, 'God is in heaven and thou upon earth' (Eccles. v. 2). Our Lord spoke of 'your Father which is in heaven' (S. Matt. vii. 11; cf. xviii. 19). And when He gave these words in this prayer, He knew that they would be repeated more often than any other words in the world. Also we know that the Son of God, Who offers up our prayers, and Who is our Advocate, is in heaven.

THE FIRST PETITION

HALLOWED BE THY NAME

(In earth as it is in heaven)

That we may worship Him

(As we ought to do).

The prayer begins with three petitions for the glory of God, the words 'in earth,' etc., going with each of them.

In this petition we are reminded that God's glory must be the first and highest object of worship, indeed of life itself, as it was with our Lord, Who in His great Intercession expressed the object of His life on earth in the words 'I have glorified thee: I have finished the work which thou gavest me to do' (S. John xvii. 4).

Our Lord too offered up this petition when the Greeks, who called to His mind the whole Gentile world, came to Him. 'Father, glorify thy name' (S. John xii. 28).

Hallowed, i.e. *treated as holy, kept holy*: not *made* holy, because men can never do that, His Name is absolutely holy already.

Thy name. Cf. the third commandment ; these words sum up everything that belongs to God.

We pray that, as the holy angels in heaven, as the holy dead in Paradise, as all created things (cf. *Benedicite*) are always glorifying God, so we and all mankind may glorify Him in worship, in our lives, our deeds, our hearts, and our words. This is the beginning and the end of all worship, 'hallowed be Thy name.' It is not of much use *saying* this prayer unless it has a meaning in our lives and worship.

THE SECOND PETITION

THY KINGDOM COME
(In earth as it is in heaven)
That we may serve Him
(As we ought to do).

The kingdom of God has at least three meanings in the Bible.

(1) In the *hearts* of His servants : 'The kingdom of God is within you' (S. Luke xvii. 21). In that sense we pray that all His servants on earth may truly be in subjection to their heavenly Father, not only in word, but in deed.

(2) The *Church* on earth, as is shown in the parables of the kingdom (S. Matt. xiii.), in which there are bad and good. We are praying that His Church may be extended on earth ; it is a prayer for God's blessing on the work of missionaries and other ministers of God : that the Church may be as complete in earth as it is in heaven.

(3) The *glorified Church* hereafter. It is a prayer, as the saints prayed under the altar, that the time may come when all the world shall be subject to Him. 'Even so come, Lord Jesus' (Rev. xxii. 20).

It is not of much use saying these words unless we are doing our best to serve Him, especially by doing missionary work in some form or other. It is of very great moment that Church teachers should interest the children in missionary work, without which no Church can live.

THE THIRD PETITION

THY WILL BE DONE ; IN EARTH AS IT IS IN HEAVEN

That we may obey Him, as we ought to do.

This petition was offered up by our Lord Himself at the solemn hour of His Agony, 'not my will, but thine, be done' (S. Luke xxii. 42), and His use of these words shows the self-sacrifice that the petition demands.

Thy will. What is the will of God ? It is infinite in its meaning, as S. Paul explained (Col. i. 9-12), but there are special objects of His will that He has declared to us.

(1) *Our sanctification* : 'this is the will of God, even your sanctification' (1 Thess. iv. 3).

(2) *That through believing we may have everlasting life* (S. John vi. 40).

(3) *That in everything we give thanks* (1 Thess. v. 18).

We pray that we may do His will as the angels in heaven do it ; and they do it, everlastingly, perfectly, immediately, ungrudgingly, unhesitatingly.

But these words, 'as it is in heaven,' are to be connected with each petition, not only with the third.

It should be noticed also that the three petitions cannot be separated, they must be taken together; they reveal the Almighty as—

- (1) God the Holy God.
- (2) God the King.
- (3) God the Lord.

The remaining petitions reveal Him especially as God the Father. Notice the order of these three petitions. If God's name is hallowed that will above all things lead to His kingdom coming; if His kingdom comes, His will is certain to be done.

It has been pointed out (Holmes's *Catechist's Manual*, p. 191) that the first petition, 'hallowed be thy name,' is especially the prayer of the angels (Rev. vii. 11, 12); whilst the second, 'Thy kingdom come,' is eminently the prayer of the holy dead (Rev. vi. 9, 10); and the third, 'Thy will be done,' is the prayer of the saints on earth (Acts ix. 6).

The three thoughts of these three petitions underlie the greatest prayer ever offered—our Lord's intercession in S. John xvii.

THE FOURTH PETITION

GIVE US THIS DAY OUR DAILY BREAD

And I pray unto God that He will send us all things that be needful both for our souls and bodies.

The three petitions for God's glory are followed by four for our own needs, making up the perfect number *seven*. That the Prayer Book favours this ancient division into seven instead of into six petitions is evident from the stop after 'temptation'; and the capital to But.

The petitions must not be separated from those that precede them; all our prayers are conditioned by what we ask being for the glory of God, for the spread of His kingdom, and according to His will.

In these petitions we have four chief attributes of God as our loving Father in the order in which they naturally come—

1. As feeding and providing for His children. S. Matt. vi. 26.
2. As forgiving them when they have done wrong. S. John iii. 16.
3. As protecting them from danger. Ps. xci.
4. As delivering when in danger. Ps. xxiii.

This day. In S. Luke 'day by day.'

Daily. There have been many translations of this word, which is a very unusual word, only used here in the New Testament. Various meanings have been given—'needful,' 'sufficient,' 'abundant,' 'that which is wanted for the moment,' even 'super-substantial' has been suggested. Our Lord knew perfectly well, when He used this word, that it had many meanings; perhaps He used it because He wished all its meanings to be included: indeed it would be difficult to find any comprehensive epithet for 'bread' in the sense which our Lord intended.

Bread is defined in the 'Desire' as all things that be needful, both for our *souls* and *bodies*.

To keep to that order: for our *souls* we need

1. The *bread of life*. S. John vi. 35. (a) This is of course given especially in Holy Communion.

(b) But 'bread' is used in other senses also: it is *the word of God*, as

our Lord Himself said in His temptation (S. Matt. iv. 4, cf. 1 S. Peter ii. 2). The Holy Spirit is daily distributing this bread, and through Him are the clergy and teachers.

(c) It means the performance of God's will. S. John iv. 31-34; cf. collect for Second Sunday in Advent.

(d) We need also the *living water* for our souls, which is God's Holy Spirit (S. John iv. 19; vii. 37, 39).

2. For our *bodies* bread means not luxuries, but those things that are necessary, such as food, clothing, shelter, which all come from Him, and which He will always give to those who trust Him. The fact that the Almighty has kept His promise in Gen. viii. 22, through all the ages, is a great proof of His existence and of His love. When dearth and famine come they are either punishments or, as is generally the case, they come because of man's carelessness or wastefulness. Of course man must work for his living, 'if any would not work neither should he eat' (2 Thess. iii. 11). Yet we are to trust the love of our Heavenly Father and not be over-anxious about bodily needs (S. Matt. vi. 34). 'Having food and raiment let us be therewith content' (1 Tim. vi. 8); for those who seek the food for their souls, He will care for their bodily necessities. 'Seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you' (S. Matt. vi. 33).

This petition seems to have been adopted by our Lord from the synagogue prayers, and perhaps is as old as the daily manna in the wilderness.

THE FIFTH PETITION

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM
THAT TRESPASS AGAINST US

And that He will be merciful unto us, and forgive us our sins.

The 'Desire' does not really explain this petition; it repeats the first half of it, and says nothing about the second, nor indeed does it need much explanation. For 'sin' and forgiveness, see notes on the Creed (p. 359).

Trespases. Our sins have been forgiven at baptism, but the daily sins that stain our garments as we walk through this world need daily forgiveness. 'He that is washed, needeth not save to wash his feet' (S. John xiii. 10). In S. Matthew the word is *debts*: in S. Luke *sins*: the two words 'debts and trespases' aptly include all sins, those of omission and those of commission. The word trespases is taken from our Lord's explanation of the petition (S. Matt. vi. 14).

As we forgive, etc. There is no evading the stringency of these words: the unforgiving will be unforgiven: to enforce this fact our Lord immediately after He had given the prayer said, 'For if ye forgive men their trespases, your heavenly Father will also forgive you: but if ye forgive not men their trespases, neither will your heavenly Father forgive your trespases.'

Moreover, our Lord gave the parable of the unmerciful servant (S. Matt. xviii. 21-35) with the express purpose of showing that human forgiveness must be unlimited. And in praying for His murderers on the Cross (S. Luke xxiii. 34) He gave the greatest example of forgiveness.

THE SIXTH PETITION

AND LEAD US NOT INTO TEMPTATION

*And that it will please Him to save and defend us in all dangers,
ghostly and bodily.*

Lead : might be more literally translated '*bring us not.*'

Temptation. The original word may be equally well translated '*trial.*'

This clause needs very careful explanation, the explanation in the 'Desire' shows this. It has sometimes been found fault with as inadequate, but it is evidently the result of much thought, and though it is a free paraphrase it expresses very closely what our Lord intended in His few brief words.

It is best to explain first what is meant by *temptation*. Now S. James tells us quite clearly that God never tempts any one (i. 13, 14). And yet we are told that 'God did tempt Abraham' (Gen. xxii. 1). Now, when it is said that God *tempts* the meaning would be better expressed by the word *tries*. God's *trials* and Satan's temptations are as different as possible.

God *tries* in order that we may do something that is right.

Satan *tempts* in order that we may do something that is wrong.

God *tries* people at their *strongest* point.

e.g. Abraham had already shown his faith in leaving his own land and going he knew not whither at God's command.

Satan *tempts* at the *weakest* point.

e.g. He knew our Lord was hungry.

But God allows people to be tried and tempted ; there would be no such thing as *character* otherwise.

He allowed Eve to be tempted in Paradise, she had everything but one thing ; He allowed her to be tempted to want that one thing. He allowed Joseph to be tempted in Potiphar's house ; He allowed Job to be tempted. This trial by fire is what makes noble characters. The difficulty of resisting temptation, and the impossibility of doing so without God's help should be more strongly put before children, as well as the nobility and strengthening force of resisted temptation. There is a point beyond which human nature cannot go. 'Every man has his price' is a true saying, every one can find that out in his own life, but this price is exactly what Satan is not allowed to offer. 'God is faithful, who will not suffer you to be tempted above that ye are able' (1 Cor. x. 13). Children know very well that if they knew they would not be found out nor punished and sufficient happiness and reward were offered they would do any wrong thing : this is just what Satan cannot offer. Many weak people are kept from sin because they have not the opportunities that stronger minded people would think nothing of.

We pray in this petition for God's help in trial and when Satan tempts us : though we know these things will happen to us, we are bound to pray against them if we are at all conscious of our weakness ; even our Lord, who had no such consciousness, prayed for deliverance from the suffering that He had deliberately faced when He went into the Garden of Gethsemane, knowing perfectly well that to avoid it He had simply to walk in any other direction. [The teacher should point out that it is not much use praying not to be tried if we put ourselves in the way of

temptation by making bad friends, or reading bad books, or going to bad places.] S. James indeed tells us to 'count it all joy when ye fall into divers temptations' (or trials), but that is no reason why we should not pray against them before they come, hence the 'Desire' says that it will please him to save and defend us *IN* (not *from*) all dangers.' This life is a time of *probation*, therefore we must be tried by sickness, loss of friends or money, and opportunities to sin and the like, but we may pray against them. [The teacher should avoid saying 'God tries us to see whether,' etc. God knows perfectly well whether we shall resist the temptation or not: it is for our sakes not for His information that He lets us suffer temptation.]

THE SEVENTH PETITION

BUT DELIVER US FROM EVIL

*And that He will keep us from all sin and wickedness,
and from our ghostly enemy, and from everlasting death.*

[It should be noticed that the 'Desire' seems to explain the sixth and seventh petitions as one.]

Deliver. This word is often expected to be understood by children, but it should be explained, as it is not a word that they are in the habit of using in their own conversation: it means 'save us from.'

Evil. Scholars are for the most part agreed that literally this means the 'evil one' (there is no difference between the masculine and neuter in the Greek word). Still, as the Bible uses a word that may be taken in both meanings, it is evident that we are intended to take it in both meanings. Our Lord knew that the word was ambiguous (cf. daily). [In the Lord's Prayer the words mean a great deal more than their literal meaning, certainly not less.] The word means

(1) The Evil One, Satan, who is the source of all sin, and 'deceiveth' the whole world' (Rev. xii. 9). Who brought 'sin into this world and all our woe,' our *ghostly*, i.e. spiritual, enemy.

(2) From all 'sin and wickedness,' there was not any distinction intended probably by the two words, though 'wickedness' is the state of the heart that produces 'sin.' An instance of such deliverance may be found in David being saved from murdering Nabal (1 Sam. xxv).

(3) From all *ghostly* dangers, or perils that menace the soul and are the *result* of sin, and, remotely or near, the work of Satan. Such dangers are doubt, hardness of heart, blindness of heart, and finally the loss of God's Holy Spirit. Cf. Pharaoh, Judas, etc.

(4) From all *bodily* dangers, such as accidents, sickness, loss of friends, of money, etc. Instances of such deliverance from bodily dangers are to be found in Joseph being delivered from murder and from prison, Hezekiah from sickness (2 Kings xx.), Saul from blindness (Acts ix. 18).

(5) The last and most terrible evil from which we ask deliverance is 'everlasting death' (cf. S. Matt. x. 28), that utter blackness for ever and ever, which our Lord so repeatedly warned us is in front of those who do evil. Cf. 'In the hour of death, and in the day of judgment, Good Lord, deliver us.' An instance of such a prayer and such a deliverance may be found in the penitent thief.

CONCLUSION

AMEN

And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

There is no commoner mistake in writing the Catechism than to end it with the doxology and compare that doxology with the words above, which are the explanation of *Amen*. Of course the doxology was not in the Prayer Book at all when the 'Desire' was composed: nor is it in the oldest manuscript of S. Matthew. It is probably an addition, some even suppose it is taken from the services of the Eastern Church, where it was used as a response of the people.

For explanation of *Amen*, see end of Creed.

Through our Lord Jesus Christ. The 'Desire' very rightly adds these words. Our Lord taught us to pray in His name (S. John xv. 16). No prayer is more in His name than that which He Himself gave us, though naturally it does not end with these words.

OF THE SACRAMENTS GENERALLY

Concerning the authorship of this part of the Catechism, see above and additional note (pp. 331 *sqq.*). It differs in style and purpose from what has gone before. It was written with a controversial aim and for older scholars.

How many Sacraments hath Christ ordained in His Church?

Two only, as generally necessary to salvation, that is to say Baptism and the Supper of the Lord.

Note the manner in which the question is put; it neither affirms nor denies that the word sacrament may be applied to anything else besides Baptism and Holy Communion; it purposely avoids that question, which is not of the importance often attached to it. The word is not found in the English Bible, but in the Vulgate, *i.e.* the Latin Bible; it is used as the equivalent for *mystery*, *e.g.* 'great is the sacrament of godliness (1 Tim. iii. 16). Also in the first ages the word was used with very wide meaning: we read of the 'sacrament of the Incarnation'; our Lord's baptism is called the 'sacrament of unction'; the word is used of the clauses of the Lord's Prayer. In the middle ages it was usually, but not universally, restricted to what are still called sacraments by the Roman Church, and such use is allowed by our homilies, 'in a general acceptation the name of a sacrament may be attributed to anything whereby an holy thing is signified.' Yet (the homily afterwards explains) no man ought to apply the term 'in the same signification' as it is applied to the two 'Sacraments of the Gospel.'¹ Art. xxv. also avoids the question, and there is nothing in the Prayer Book to forbid anybody using the word of other institutions, provided they are not considered sacraments in the same sense as Baptism and Holy Communion. The Roman Church applies the term to Confirmation, Orders, Matrimony, Penance, and Extreme Unction, but of course it does not say that they are all necessary to salvation.

The word is a Latin word, and was used, with other significations, of the military oath which bound the recruit to the emperor; it was pro-

¹ 'The Witness of the Homilies,' *Church Historical Society*, lxiii.

bably the aptness of the symbolism which brought the word into the language of the Church.

That these two rites are pre-eminent in importance is manifest. Our Lord ordained them at the most significant moments of His life on earth; one just before He went forth to His Cross, the other just before He went to His throne. They took the place of two rites of similar importance in the Church of Israel, Circumcision and the Passover, which were generally necessary to salvation. Moreover, our Lord has told us that 'Except a man be born of water and the Spirit, he cannot enter into the kingdom of God (S. John iii. 5), and 'Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you' (S. John vi. 53). Figure and type had also foreshown the importance of our two Sacraments. Even in the Church in the wilderness, the manna and the water from the rock were necessary to sustain life; and on the Cross the water and the blood have always been understood to represent the two Sacraments which have the chief place amongst the ordinances of the Holy Catholic Church. Therefore the Catechism says there are 'Two only as generally necessary to salvation.'

Generally.—This word has lost its original meaning of something that refers to the whole *genus* or race, but such was its meaning in all the literature contemporary with the Prayer Book. Cf. 2 Sam. xvii. 11, Jer. xlvii. 38. Cf. also *general* confession, *general* thanksgiving, *general* supplication, the kingdom in *general*. Milton calls Adam 'our *general* sire,' 'Generally necessary' therefore means that they are necessary for all the *race* of mankind who wish to be and remain in the state of safety, *i.e.* in His Church. Of course God can dispense with them, nor would He require them where they could not be had.

Baptism is simply the Greek word for washing or dipping.

The Supper of the Lord.—This title is taken from 1 Cor. xi. 20, when S. Paul uses it not only for the Sacrament, but also for the Agape or love-feast, which in Apostolic times accompanied the Sacrament (see note at end of Catechism).

What meanest thou by this word Sacrament?

I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.

This definition is ancient, and is said, in its original form, to date from the eleventh century. It needs careful explanation, as it is not in the language in which it was originally written, and differs from the method of expression that children are accustomed to. There is no stop between *grace* and *given* in the last edition, though there undoubtedly is one in the original manuscript, when, however, little attention was paid to stops as interpreting the meaning.

Outward, *i.e.* external, something that can be discerned by any of our senses, as hearing, taste, touch, etc.

Visible, *i.e.* that which can be discerned by sight.

Sign.—That which represents something else; it is the sign which was ordained by Christ.

Given unto us, i.e. the grace is given unto us.

Means, a medium, that which conveys, as a bucket conveys water from a well; as the water of Jordan was a means of conveying healing to Naaman.

The same, i.e. the same grace.

Pledge, a sign of a promise, as the rainbow is a sign of God's promise, 'pledge' is future, 'means' is present.

Thereof, i.e. that we shall receive the inward and spiritual grace.

In other words, a sacrament is something that can be seen, heard, tasted or touched, which our Lord set apart to convey blessings now and promise them for the future. Cf. Art. xxv.

How many parts are there in a Sacrament?

Two; the outward visible sign, and the inward spiritual grace.

This question and answer (as is more clearly shown in the original quotation, 'quot partibus constat?') were inserted not only to explain the previous answer, but to impress the fact of two parts being *necessary*, and also to introduce the following question and answer; they need no further explanation.

Concerning the Sacrament of Baptism

The teacher may find difficulty in uniting his explanation of baptism given above with this latter part of the Catechism. It should be remembered that the former is practical, this doctrinal.

What is the outward visible sign or form in Baptism?

Water; wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost.

In 1604 this answer (following more closely the original Latin) read 'Wherein the person baptized is dipped or sprinkled with it.' The alteration was made in 1662 to avoid the word 'sprinkled,' on account of the contemptuous manner in which the word 'sprinkling' was used of the baptism of our Church. The fact that this word has been designedly taken out of the Prayer Book shows that teachers should not use it nor allow it to be used. If the child is not dipped the water is 'poured upon' him. There is nothing in the Bible to suggest that actual immersion is necessary; it is not the quantity of water that is important. The word 'baptized' is used in the Bible when immersion is not intended; e.g. S. Mark vii. 4, 'Except they wash' [literally, be baptized] 'they eat not; and the washing' [literally, baptism] 'of tables,' etc.; and certainly in baptism on death-beds, of which there were many instances in the early Church, immersion could not be practised.

Form is particularly applicable to the *form* of words which was ordained by our Lord, and is quite as necessary as the water: no other form can be used. Cf. the question 'With what words was this child baptized?' (Private Baptism).

Water.—No doubt chosen by our Lord because it can be commonly had. There have been heretics who, believing (as the Manichæans) that

all created things are evil, have omitted the water, and there have been emergencies when water could not be obtained, and wine, or even sand, has been used ; but in such instances, in case of recovery, hypothetical baptism has been performed afterwards. Water had, in the Old Testament, been typically set apart for a sacred purpose, as in the case of Naaman, and in the types mentioned in the baptism of infants (see notes there).

In the name : more literally *into the name* ; it not merely means *by Their authority*, but *into communion with*. The whole Western Church uses the same form of words ; in the East the third person is used, 'The servant of God, N., is baptized into the name,' etc.

What is the inward and spiritual grace ?

A death unto sin, and a new birth unto righteousness ; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

This answer may be best understood by having before us the thought of a baptism by immersion. The child is put into the water 'a child of wrath,' it is taken out 'a child of grace.' Also, such a baptism illustrates the symbol of a death and resurrection.

Further, the answer explains the meaning of the word *regeneration*, a word first used by our Lord when speaking of baptism to Nicodemus (S. John iii. 3-5), and also used of the same sacrament by S. Paul (Titus iii. 5) and S. Peter (I. i. 23).

The connection of baptism with the death and resurrection of Christ is clearly revealed in the Bible. 'Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death ? Therefore we are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life' (Rom. vi. 3, 4). See also 'Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead' (Col. ii. 12).

That we are *born in sin* is clear from the Bible ; we 'were by nature the children of wrath even as others' (Eph. ii. 3, Ps. li. 5). We were under the *power* of sin and under the *penalty* of sin. We were born of a family in disgrace ; God is not angry with the child but with its sin. That sin is taken away by baptism. 'Ye have received the Spirit of adoption, whereby we cry, Abba, Father' (Rom. viii. 15). In the case of infants *original* or *birth-sin* is taken away, but in the case of adults *actual* sin also, as S. Peter told those who were baptized on the day of Pentecost' (Acts ii. 38), and Ananias told Saul of Tarsus (Acts xxii. 16).

In baptism the *guilt* of sin is taken away and the power to lead the new, or regenerate, life is given to us (cf. Rom. vi. 2). Instead of being under disgrace, we become members of Christ, children of God and inheritors of the kingdom of heaven. [The teacher should here briefly recapitulate what those privileges mean, and so connect their more difficult explanation with the simple truths that the child already knows.]

A death unto sin and a new birth unto righteousness means two things, a putting off and a putting on. This was illustrated by the person to be immersed putting off his clothes and putting on a new white robe, but that new robe may be sullied and stained and needs frequent washing.

Although the guilt of original sin is taken away, yet the 'infection of nature doth remain, yea in them that are regenerated' (Art. ix.).

The Requirements of Baptism

What is required by persons to be baptized?

Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

The wording of this answer, as well as the question following, show that adult baptism only is under consideration. Before such a person can be baptized two things are required, not merely *repentance* and *faith*, but *real repentance* (the word means *change of mind*) and *true faith*. These are defined as (1) *Real Repentance*; not simply the fact of being sorry, but such sorrow as impels the person to forsake sin. This was declared by S. Peter on the Day of Pentecost, when he told the Jews to 'repent and be baptized every one of you' (Acts ii. 38). (2) *True Faith* is defined not merely as assent] to the Christian Creed, but belief especially in the promises attached to baptism, which are really contained in the fact that the person is then made 'a member of Christ, the child of God and an inheritor of the kingdom of heaven'; but may be more fully explained in the words of the service for the baptism of adults, 'Doubt ye not therefore but earnestly believe, that he will favourably receive these present persons, truly repenting and coming unto him by faith; that he will grant them remission of their sins, and bestow upon them the Holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom.' That *true faith* is necessary for baptism is proved by the words of S. Philip the deacon—'If thou believest with all thine heart, thou mayest' (Acts viii. 37). Repentance and faith are the conditions of baptism; all God's blessings are given upon conditions. This may be illustrated by the case of Solomon (1 Kings iii. 14) and of Jeroboam the son of Nebat (1 Kings xi. 38), who both broke the conditions and thereby forfeited the blessings.

It should be noticed that these *conditions* are quite different from the promises made at baptism, which were three, as stated in the Catechism, though the vow of obedience was not added to our service till 1662, but whether part of the service or not, obedience follows of necessity upon renunciation and faith.

[The teacher should be careful not to use the words of the answer with regard to the baptism of infants; an infant cannot *repent* nor *forsake* sins it knows nothing about.]

Why then are infants baptized, when by reason of their tender age they cannot perform them?

Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

Both, i.e. repentance and faith.

Sureties. See note, p. 341. *Sureties* because they give a pledge; *sponsors* because they promise.

Bound. Cf. 'Dost thou not think that thou art *bound*,' etc. ? This answer is not by any means intended to give a reason for the baptism of infants; it is to answer an objection to that practice. It might be said, if real repentance and true faith are necessary requirements to precede baptism,

how can infants be baptized when they are manifestly incapable of fulfilling these conditions? The answer was clearer in the original form. 'Yes, they do perform them by their sureties, who promise and vow them both in their names; which when they come to age,' etc. What is necessary for adults is not necessary for infants; all that is necessary is performed by the sponsors.

The Baptism of Infants

Although this subject is not treated in the Catechism it is well to explain it.

In the first place, what are the objections to it? The earliest objection is that raised by Tertullian, who adopted strong opinions as to the unpardonable nature of sin after baptism: it is unnecessary now to consider such an objection, the tendency now being to think too lightly of sin; but such a doctrine as that of Tertullian is quite out of character with the merciful nature of our loving Father. 'If any man sin we have an Advocate with the Father, Jesus Christ, the righteous, and he is the propitiation for our sins.'

Another objection is from those who hold that the baptism of infants turns that rite into a mere form, and hold that a personal change of heart or conversion should precede it. But conversion is not necessary for every one; the child endued with the Holy Ghost is not bound to fall away. The work of sanctification begins at baptism, and the Church does all it can to prevent the child becoming again a child of wrath. Besides all the objections from this reason are objections to the institutions of circumcision, which by God's ordinance was to take place eight days after birth. The arguments in favour of the universal custom of the Catholic Church are—

(1) S. Paul's clear statement (Col. ii. 11, 12) that baptism has taken the place of circumcision, coupled with the fact that if our Lord had intended any alteration in the time, He would certainly have said so.

(2) S. Peter's assertion on the Day of Pentecost, when, in speaking about baptism, he said, 'The promise is unto you and to your children' (Acts ii. 39), using for children the word that means little ones, not successors, children, not sons.

(3) Our Lord's treatment of little children, and of the disciples who would keep them from Him.

(4) The probability, though it is not more than a probability, that in the 'households' baptized (the 'household,' including all the domestics and their families) there must have been infants: that of Lydia (Acts xvi. 15), that of the jailer of Philippi (Acts xvi. 33), that of Stephanas (1 Cor. i. 16), and probably Cornelius (Acts x. 48).

(5) The unbroken evidence from the time of Justin Martyr and Irenæus, in the middle of the second century, that such has been the universal custom of the Church; and the impossibility that the Holy Spirit Who was sent to guide that Church 'into all truth' (S. John xvi. 13) would allow so serious a sin, had it been a sin, to continue practically uncontradicted for fifteen hundred years.

(6) The fact that the child is unconsciously made a 'child of wrath, and should therefore unconsciously be made 'a child of grace.'

Holy Communion

Why was the Sacrament of the Lord's Supper ordained?

For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

The question here asked naturally follows on the question, 'How many sacraments hath Christ ordained?' (The teacher might well ask the question, 'Why was the Sacrament of Baptism ordained?' and he will find out whether his teaching on the subject has been understood.)

Continual remembrance. The word 'remembrance' is used because that is the translation of the Greek word in the Authorised Version. It might equally well be translated *memorial*. It is the same word (in the Greek version of the Old Testament) that is translated *memorial* in two significant passages:—

(1) Where the shewbread with the frankincense upon it is declared to be 'a memorial, even an offering made by fire unto the Lord' (Lev. xxiv. 7).

(2) Where the peace-offerings are declared to be 'for a memorial before your God' (Numb. x. 10).

These symbols have passed away, but the Lord's Supper is a *perpetual memorial* of Christ's death. 'For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come' (1 Cor. xi. 26).

It is a memorial (1) Before God the Father in which we plead the atoning death of His Son.

(2) Before the Church in which we are reminded of the meaning and reality of that Sacrifice.

The teacher should be careful not to imply that our Lord is sacrificed again, for we read, 'But this man, after he had once offered one sacrifice for sins for ever, sat down on the right hand of God' (Heb. x. 12). In the celebration of Holy Communion the priest represents that Sacrifice before God and man; hence the rite has been called a 'Sacrifice' by many faithful Anglican divines. We have an altar (Heb. xiii. 10), and a Priest Who remains a Priest for ever (Heb. v. 6), and a Sacrifice (Heb. ix. 26); it seems only natural to call the rite which carries us back to that Sacrifice by the name that was applied in the Old Testament to those rites which looked forward to it.

Sacrifice (Heb. ix. 26). Something sacred as being offered up to God.

Benefits. These are limitless in extent; the Holy Communion Service says 'innumerable.' There is nothing that we possess worth possessing that is not due to the death of our Lord, *e.g.* redemption, sanctification, eternal life (S. John vi. 50-56).

What is the outward part or sign of the Lord's Supper?

Bread and wine which the Lord hath commanded to be received.

As our Lord chose for the matter of baptism something that would generally be easily obtained, so in this Sacrament He chose what could most commonly be obtained. There is, too, particular appropriateness in the symbols: they correspond with the realities in a way in which water, *e.g.*, could not. Cf. Bishop Forbes on Art. xxx.

Bread and wine had been used in the passover feast, and our Lord, according to His custom, continued as much of what was old as possible. He turned the feast of the Passover into Holy Communion. There is some question whether He instituted His Sacrament at the exact time of the Passover, or whether He anticipated that feast in order that He might offer up Himself as the Sacrifice at the very moment when the paschal lamb was killed. The latter seems more probable, though this is scarcely the place to discuss the subject. The many resemblances between the two rites are very significant.

Commanded. He commanded them to be used when He said, 'This do.' The word 'do' is emphatic; it means *offer*. Cf. Liddon's notes to Bishop Hamilton's Charge. It will be seen that the custom of withholding the cup from the lay-people is contrary to our Lord's ordinance (cf. Art. xxx.).

As water had previously been used with a spiritual meaning, so also had bread and wine. Although the Bible does not mention the bread and wine that Melchizedek gave to Abraham (Gen. xiv. 18) as types of Holy Communion, yet they have always been so interpreted.

The manna and the loaves with which our Lord fed the multitude were, as the Bible tells us, symbolical of the Body of Christ (S. John vi. 48-51), and it has also been generally considered that our Lord's first miracle foreshadowed the sacramental use to which He intended to put the wine.

What is the inward part, or thing signified?

The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

The truth of this statement is evident from our Lord's words of institution, and also from what S. Paul says (1 Cor. x. 16), 'The cup of blessing which we bless, is it not the communion of [or more literally, *participation in*] the blood of Christ? The bread which we break, is it not the communion of [*participation in*] the body of Christ?' Cf. 1 Cor. xi. 27-29.

The words of the answer are purposely made very emphatic: 'verily,' *i.e.* truly, and 'indeed,' *i.e.* in the act of participation, 'taken,' *i.e.* by the hand, 'and received.' The same truth is stated in the Communion Service, 'we spiritually eat the flesh of Christ and drink his blood'; and was even more evident in the invocation of the Holy Spirit upon the elements, in the Prayer Book of 1549, 'that they' (the elements) 'may be unto us the body and blood of thy most dearly beloved Son.' The presence of Christ's Body and Blood is in the elements themselves, but it is spiritual not corporal: and how this mystery takes place has not been revealed to us, and is not a subject that could be understood in any other way than by revelation.

The **faithful**, *i.e.* those who have 'a lively faith' (Art. xxix.), not merely baptized people, but those who believe the articles of the Christian faith, especially as set forth in the Nicene Creed, which is in the service for this very purpose.

What are the benefits whereof we are partakers thereby?

The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

We are probably not intended to draw any strong distinction between 'strengthening' and 'refreshing'; the one follows from the other, and is

impossible without the other; we cannot be strengthened without being refreshed, nor refreshed without being strengthened. If any distinction was intended it is probably that pointed out in an excellent book on the Catechism, now almost forgotten, by Bishop Nicholson, who explains 'refreshed' as 'cheered,' 'gladdened.'

It is difficult to see why the benefits for our *bodies* are not mentioned in this answer, when in the words of administration the benefits of both body and soul have almost universally been united: 'The Body of our Lord Jesus Christ . . . preserve thy body and soul unto everlasting life. Amen.' Cf. also the Prayer of Humble Access: 'that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us,' which latter words, taken from S. John vi. 56, express in our Lord's own words the benefits which we receive.

The teacher should point out that our Lord gave the promise of the resurrection as the benefit to the body of faithfully partaking: 'whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day' (S. John vi. 54); and that in the service we pray for a second benefit for our bodies, 'that they may be made clean by his body.'

It is not without meaning that only two questions are asked about the component parts of baptism whilst there are three about Holy Communion. To the outward part or sign (*signum*) and 'inward part' (*res*) is added the benefit (*virtus*). This third answer attaches the *benefit* to the Body and Blood of Christ, and teaches that faithful communion must result in the strengthening and refreshing of our souls.

What is required of them who come to the Lord's Supper?

To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

One thing therefore is required, viz. *self-examination*; as S. Paul himself said, 'Let a man examine himself, and so let him eat of that bread, and drink of that cup' (1 Cor. xi. 28).

The punctuation of the answer suggests that this self-examination is to be on three points—repentance, faith, charity: and the two former are to be sub-divided:

- | | | | | |
|-------------------|--|----------------|---|---|
| Self-examination. | { | 1. Repentance. | { | (a) Whether with regard to the past it is true. |
| | | | | (b) Whether with regard to the future, there is the purpose of amendment. |
| | | 2. Faith. | { | (a) Whether it is <i>alive</i> . |
| | (b) Whether it is shown in fulfilling the highest purpose of the Holy Eucharist. | | | |
| | | 3. Charity. | | |

This answer should be compared with the short exhortation in the Communion Service: and it should be pointed out how the requirements of rightful reception are provided for in that service.

1. *Repentance.* (a) With regard to the past, whether it is *true*, not *false*; the difference is that a *true* repentance leads to amendment, as in the cases of David, S. Peter, S. Paul, etc.; whereas false repentance is only a pause before committing the same or another sin; e.g. Judas was sorry, but that sorrow was not of a godly sort, it did not lead to reparation, but to suicide. True repentance has three steps: (1) contrition, (2) confession, (3) amendment. In the service we profess that our sorrow for the past is genuine, not only in the confession but in the words of the *kyrie*, 'Lord, have mercy upon us.'

(b) With regard to the future. A true repentance results in steadfast purpose to lead the new life. That does not mean the regenerate Christian life which becomes the children of God. The second half of the *kyrie* illustrates this resolve, 'and incline our hearts to keep this law.'

2. *Faith.* (a) Is it alive? The difference between a live faith and a dead faith is the same as that between a live tree and a dead tree; the one brings forth good works, the other does not. 'Faith, if it hath not works, is dead' (S. James ii. 17-26). Our faith is illustrated in the service, especially in the recitation of the Nicene Creed.

(b) An active belief is especially necessary in the fact that the Holy Communion is a showing forth of Christ's death, and a pleading with thankfulness before the Father the merits of that death as our atonement. The very name *Eucharist*, applied in the Bible to the Sacrament, shows the necessity of self-examination on this point.

3. *Charity.* It is better to keep this well-understood word; its meaning may be best explained by the parable of the good Samaritan. The word 'love' does not explain it practically to children. It is not their duty to love 'all men' as they love their parents and brothers and sisters. Charity means wanting to do good to all men and not evil. It is a beautiful word, and has even been adopted as a Christian name. It is easy enough to explain that it does not mean alms-giving from S. Paul's words, 'though I bestow all my goods to feed the poor . . . and have not charity' (1 Cor. xiii. 3). Our Lord warned us that this grace is specially necessary: 'Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift' (S. Matt. v. 23, 24). Charity is shown in the offertory, and the intercession for all in the Prayer for the Church.

The more carefully we examine ourselves, the more thoroughly shall we feel that we are not worthy so much as to gather up the crumbs under His table. Self-examination does not lead to self-satisfaction, except to those who come in the spirit of the Pharisee.

[N.B.—The teacher should be careful to explain that 'last supper' does not mean our Lord's 'last meal on earth,' but the last *pascal* supper that could be eaten, because He Himself is the Paschal Lamb.]

The rubrics should be noticed; they teach the *duty* of learning the Catechism and of Confirmation.

CONFIRMATION

From the time of the Apostles this rite has been maintained : though it has undergone more changes than any other, and there are now, and always have been, many differences in practices connected with it in various parts of the Church : differences with regard to (1) the persons administering the rite, (2) the persons to whom it is administered, (3) the way in which it is performed, (4) the object with which it is done.

To show the extreme differences, we have only to contrast the rite in our own Church at the present day with that in use in the Eastern Church. There it is called the *Seal* : it follows immediately after baptism ; it may be performed by a priest ; it is performed by anointing with the sacred chrism ; it has nothing to do whatever with confirming the baptismal promises.

These differences are not necessarily to be regretted ; they show the vitality of the Church in being able to adapt itself to different forms of thought and to the wants of different races and climates ; and, as no fixed method of confirmation is given in the Bible, there is no necessity for uniformity. Yet, in spite of all differences, the rite has always been considered necessary to the perfection of the Christian life, and unconfirmed persons have not been admitted to Holy Communion except with reasonable cause.

ITS VARIOUS NAMES

1. The earliest name is of course that of *Laying on of hands* (Acts viii. 17, xix. 6 ; Heb. vi. 2).

2. It has, however, other names in the Bible. S. Paul calls it the *Seal* or *sealing* : 'After that ye believed, ye were sealed with that holy Spirit of promise' (Eph. i. 13 ; cf. also Eph. iv. 30, 2 Cor. i. 22). This name it still retains in the Eastern Church. It should be observed, however, that many English commentators understand the word in these passages to refer to baptism.

3. *Uction, chrism, or anointing* (they all mean the same) is also a name given to the rite in the New Testament: 'Ye have an *unction* from the Holy One' (1 S. John ii. 20). Cf. also verse 27 of the same chapter, and 2 Cor. i. 20.

4. *Confirmation*. This now familiar title is not a Bible name, but seems first to have been used by S. Ambrose in the fourth century; by the sixth century it had become the common designation in the West.

5. *Bishoping* was a familiar name given to the rite in England before the Reformation.

In the first ages of the Church confirmation followed immediately after baptism, and was looked upon as the completion and consummation of that sacrament not only in the case of adults but of infants also. In the Sacramentaries of Gelasius and Gregory provision is made for confirmation immediately after baptism. The bishop retired into the sacrarium, giving time for the infants to be suitably dressed and, if necessary, fed, after which confirmation took place. Bede tells us that at the beginning of the eighth century it was the custom of the bishops at the solemn seasons of baptism to make a visitation of their dioceses in order to confirm. He tells us how S. Cuthbert went round and 'laid his hand upon the newly baptized that they might receive the grace of the Holy Spirit.'

The impossibility of always being able to await the coming of the bishop led to the separation of the two rites. The Eastern Church solved the difficulty by allowing the priest to confirm with the sacred chrism consecrated by the bishop; but there has always been a certain amount of doubt in the West about such confirmation, though on the Continent it has certainly been performed with the bishop's permission, either given or implied. The following note from Maskell's *Monumenta Ritualia* is interesting: 'Although I remember no instance on record in England during the middle ages of confirmation by a priest, yet undoubtedly it was a question frequently argued whether, by delegation, a priest might confirm. Among the schoolmen and early ritualists there are great names on both

sides. Practically the doubt need never have arisen; for not only is a bishop by unanimous consent the ordinary minister of confirmation, but evidence of a case of permission to one of lower degree is wanting' (vol. i. p. 38).

As soon as the two rites became separated danger arose that confirmation might be neglected, hence we find numerous canons inflicting penalties upon parents who thus transgressed; for instance, a canon of the thirteenth century commands that parents who through 'negligence or carelessness' had not brought children to confirmation before they were seven years old, should not be allowed to enter the church until such children had been confirmed.

Is confirmation a sacrament? The question is frequently asked, and both the negative and positive answer are allowable in our Church. Those who deny that name, as Dr. Humphry (*Prayer Book*, p. 283), state broadly that, 'As it was not "ordained by Christ Himself" it wants one of the conditions which are included in our Church's definition of "a Sacrament."' Even Blunt says, 'Confirmation is not, according to the strictest form of definition, a Sacrament. Our Lord did indeed ordain "the outward and visible sign" of benediction, by laying His hands on the little children who were brought to Him, and on His Apostles. But there is no distinct evidence that this laying on of hands was for the purpose of confirmation; and as baptism, in its fullest Christian phase was not administered before the Day of Pentecost, it can scarcely be supposed that such was the case. Although, however, not a sacrament in the strictest sense, confirmation undoubtedly conveys grace, and the grace is conveyed by the outward sign. Accordingly Bishop Cosin writes, "The nature of this Holy Sacrament (for so we need not fear to call it in a right sense) will be more easily understood . . ." (*Works*, v. 142), giving it the sacred title in a subordinate sense, as an outward and visible sign of an inward and spiritual grace indeed, but not known to be certainly of Christ's institution, nor "generally necessary to salvation"' (*Annotated Prayer Book*, p. 438). But it is not right to say that it

was not ordained by Christ Himself ; we have, indeed, no direct evidence, but we may believe that it was one of those matters about which our Lord taught His Apostles in the great forty days when He was 'speaking of the things pertaining to the kingdom of God' (Acts i. 3). It has been the general custom of the Church to call confirmation a sacrament, a name that has been used in a multitude of senses (cf. Notes on the Catechism, p. 382).

What the teacher has especially to do is to get out of children's minds the modern idea that they simply confirm their baptismal promises, which, indeed, they do in the fourth answer to the Catechism. The ratification of the baptismal vows is quite a modern addition to the service, dating only from the last revision of the Prayer Book, and was obviously impossible when confirmation immediately followed the baptism of infants. It is a useful and necessary addition, as testing preparation, when confirmation takes place at the age that our Church has judged most suitable to modern life.

CONFIRMATION SERVICE BEFORE THE REFORMATION

The service is found both in the Pontifical and Manual, that is, in the bishop's book and in the priest's book ; not that the latter performed the service, but it was useful for his own instruction and that of his people. The origin of the service being in the Manual is that it was formerly part of the service of baptism, which, of course, was in that book. The service was in Latin, and may be translated as follows :—

First let the bishop say :

Our help is in the name of the Lord.

Who made heaven and earth.

Blessed be the name of the Lord.

Henceforth world without end.

The Lord be with you.

And with thy spirit.

Let us pray.

Almighty, Everlasting God, who hast vouchsafed to regenerate these

thy servants with water and the Holy Ghost, and hast given unto them forgiveness of all their sins, Send down from heaven upon them the sevenfold Spirit, the holy Paraclete. *Amen.*

The spirit of wisdom and understanding. *Amen.*

The spirit of knowledge and piety. *Amen.*

The spirit of counsel and strength. ✠ *Amen.*

And fill them with the spirit of the fear of God. ✠ *Amen.*

And sign them with the sign of the holy cross ✠: confirm them with the unction of salvation, mercifully unto everlasting life. *Amen.*

*Then shall the bishop ask the name, and anoint his thumb with chrism,
and make a cross on the boy's forehead, saying,*

I sign thee, N., with the sign of the cross ✠ and confirm thee with the unction of salvation, in the name of the Father, and of the Son ✠ and of the Holy Ghost. *Amen.*

Peace be with you.

Let us pray.

God, who didst give the holy Spirit to thy Apostles, and hast willed that through them he should be given to those who came after them and to all the faithful: look mercifully upon these thy servants (*ad nostræ humanitatis famulatum*): and grant that as we have anointed their foreheads with the holy unction and signed them with the sign of the holy cross, so the same Spirit coming upon them may make their hearts a temple worthy of his inhabiting. Who in unity, etc. (*templum gloriæ suæ dignanter inhabitando perficiat. Per Dominum: in unitate ejusdem*).

Lo thus shall the man be blessed that feareth the Lord.

The Lord from out of Sion shall so bless thee that thou shalt see Jerusalem in prosperity all thy life long.

Almighty God bless you: The Father ✠ and the Son ✠ and the Holy ✠ Ghost. *Amen.*

Such was the service of our forefathers before the Reformation; it was not necessarily performed in the church, it might even be in the open air. The boys, as now, were to be separated from the girls. A curious custom was adopted by the Roman Church, which does not seem to have been introduced into England, for the bishop to give the candidate a slight blow on the cheek as a token that he must fight for the faith. It was given at the 'Pax tibi'! (Peace be with you!)

A custom, to which frequent mention is made in English diocesan synods, was to bind round the head of the newly-confirmed a band of new white linen; this was a symbol of the cloven tongues, like as of fire. These bands, or *chrismalia*, were worn for seven days and then brought to the church and burnt.

Changes in 1549. The service began in the same way to the end of the prayer for the sevenfold gifts, then proceeded:—

Minister. Sign them (O Lord) and mark them to be thine for ever, by the virtue of thy holy cross and passion. Confirm and strengthen them with the inward unction of thy Holy Ghost mercifully unto everlasting life. *Amen.*

Then the bishop shall cross them in the forehead and lay his hands upon their heads, saying,

N. I sign thee with the sign of the cross, and lay my hand upon thee. In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

And thus shall he do to every child one after another. And when he hath laid his hand upon every child, then shall he say,

The peace of the Lord abide with you.

Answer. And with thy spirit.

Then followed the present prayer, ‘Almighty and everliving God,’ and the blessing.

It will be seen that though there is little alteration in words, the important step was taken of omitting the unction with the consecrated oil, although, in the same Prayer Book, that custom was still retained at baptism.

This Prayer Book restored the primitive custom of the laying on of hands, for which we ought to be grateful.

Changes in 1552. This book discarded the mention of the candidate’s name and the use of the sign of the cross, and altered the words used in confirming to those that we still retain. At the same time the versicle and response, ‘Lord, hear our prayer. And let our cry come unto thee,’ were substituted for the mutual salutation.

There was no change made in the service in 1559, and the

only alteration in 1604 was that instead of the old title of '*Confirmation*, wherein is contained a Catechism for children,' it was called 'The Order of Confirmation, or Laying on of Hands upon children baptized and able to render an account of their faith according to the Catechism following.' It also changed 'Lord, hear our prayer' to the plural 'prayers.'

The last revision of 1662 made considerable changes. It separated the Catechism from Confirmation, and altered the title accordingly. It introduced the rubric before the service. It inserted the address with which the service now begins; this address it took in part from rubrics which had appeared in the Prayer Book of 1549. Hence it does not dwell on the spiritual part of the rite; it was not intended to be anything else but a rubric, and its conversion to be a part of the service is perhaps responsible for the idea against which the teacher must be on the watch, that confirmation is only a confirming of the baptismal vows. At the same time, the question and answer, 'Do ye here?' etc., and 'I do,' were inserted. They may be traced to the custom of the bishop asking questions from the Catechism. They are an adaptation from Hermann's *Consultation*. The teacher should remember that this question and answer are amongst the very last alterations of the Prayer Book, and from a foreign Protestant source, and therefore are by some greatly valued on that account. At the same time, the mutual salutation, which had been omitted from the versicles in 1552, was inserted immediately after the confirmation: the Lord's Prayer was also put into the service for the first time, as well as the collect from the end of the Communion Service, which now precedes the blessing. It will be seen that there is no part of the Prayer Book where historical knowledge will be of more use in imparting a correct meaning of this important rite. Teachers should in all their religious lessons know that if their children are not confirmed the responsibility will, to a great extent, rest upon them; the very reason given for teaching the Catechism is to prepare children for confirmation.

THE ORDER OF CONFIRMATION

OR LAYING ON OF HANDS¹ UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.*²

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm³ the same; and also promise, that by the

¹ **Laying on of hands** betokens the bestowal of a gift that is generally not the property of the person who performs the act, but which he *hands down* to the person upon whom he lays his hands by the authority that he derives from God. The origin of the custom must be found in patriarchal times. Thus Jacob laid his hands on the two sons of Joseph (Gen. xlviii. 14). Moses was told by God to do the same to Joshua (Num. xxvii. 18). We find the rite used by our Lord both in healing and blessing. It was frequently performed by the Apostles, and by the time the Epistle to the Hebrews was written, confirmation was looked upon as one of 'the principles of the doctrine of Christ' (vi. 1, 2). Originally in the Church visible supernatural powers followed the rite; but the custom was maintained after those powers had been withdrawn, because there are greater gifts of the Spirit than healing. The Greek Church, however, has given up the laying on of hands in confirmation, and practically the Roman Church also.

² This address was placed here in 1662, being taken from rubrics which appeared in the Prayer Book of 1549; hence there is nothing said about the higher meaning of confirmation. It is scarcely needed if, as is usually the case, the bishop gives an address.

³ **Ratify and confirm.** The words were originally 'ratify and confess,' the alteration was made in 1552. It is to be noticed that the word confession at the end of the address was not altered. The word '*confess*' means to *profess*. The word '*ratify*' is commonly used in the sense of

grace of God they will evermore endeavour themselves¹ faithfully to observe such things, as they, by their own confession, have assented unto.

¶ *Then shall the Bishop say,*

DO² ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism ; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you ?

approval of what somebody else has undertaken, but it does not follow that that is the meaning here : in the case of those who had been baptized as adults it could have no such meaning, as they make the promises themselves. The use of two words with a similar meaning simply comes from that love of iteration and desire to make everything perfectly intelligible which are so conspicuous in the modern parts of our Prayer Book. The words occur also in the royal declaration before the Thirty-nine Articles : 'which we do therefore ratify and confirm.'

¹ **Endeavour yourselves.** Endeavour is used as a reflective verb, as in the collect for the Second Sunday after Easter, and in the ordination and consecration services.

² This question and answer (which appeared first in 1662, and were taken from Hermann's *Consultation*) are a repetition under more solemn circumstances of the fourth question and answer in the Catechism : 'Dost thou not think ?' etc. 'Yes, verily,' etc. The questioning of the candidates is a relic of the old custom when the bishop used to 'appose' them with questions out of the Catechism. Although the question and answer are new, and millions of our forefathers were confirmed without opening their mouths, yet this question and answer are very solemn (cf. notes of lesson). Children should, however, be told that the word 'confirming' here has nothing to do with what is meant by the name of the service, Confirmation, seeing it had that name more than a thousand years before there was any confirming of the baptismal promises. They should also be warned that it is a promise they ought at any time and anywhere to be ready to undertake : they are as much bound before as after they say 'I do.' They do not promise to begin something, but to *continue* something : in Hermann's *Consultation*, from which the words are taken, this is shown more clearly, 'Doth it please thee, then, and dost thou allow it, and wilt thou *continue* in the same that thy godfathers promised and professed in thy name at holy baptism, when in thy stead they renounced Satan and the world, and bound thee to Christ and to His congregation, that thou shouldest be thoroughly obedient to the Gospel ?

'Answer. I allow these things, and by the help of our Lord Jesus Christ I will continue in the same unto the end.'

¶ *And every one shall audibly answer,*

I do.

The Bishop.

OUR help¹ is in the name of the Lord ;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord.

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayers.²

*Answer.*³ And let our cry come unto thee.

The Bishop.

Let us pray.

ALMIGHTY and everlasting God, who hast vouchsafed to regenerate these thy servants by Water and the holy Ghost, and hast given unto them forgiveness of all their sins ; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace ; the spirit of wisdom and

¹ Cf. ' Yes, verily : and by *God's help* so I will.' Here we begin the old service as it was before the Book of 1549 came out. These words have always begun the service in our Church, except that the last couplet was substituted in 1552 for the mutual salutation, which, however, was restored in a different place in 1662. No words can be more appropriate : the child has come for help, to be strengthened by the Holy Ghost. It is told at once to look up ; if we look always towards the sun the shadows will all be behind.

² **Lord, hear our prayers.** This quotation from Ps. cii. 1, had of course been frequently used in worship before it was inserted here in 1552. 'Prayer' was changed to the plural in 1604, as in the Visitation of the Sick ; in the Consecration of Bishops and the Marriage and Churching services the word is singular, as it is also in the original Hebrew, in the Bible and Prayer Book versions of the Psalms, and in the Vulgate, as well as the old Latin services.

³ **The prayer of invocation** is a very ancient prayer. It has been in all English service-books, and is in the Sacramentaries of Gregory and Gelasius ; there is mention of it earlier still, and its resemblance to the form of the Eastern Church suggests that it is of primitive origin. An alteration was made in 1552 in the wording : instead of our present 'strengthen them, we beseech thee,' etc., the previous Prayer Book had translated literally from the Latin, 'Send down from heaven, we beseech thee, O Lord, upon them thy Holy Ghost the Comforter with the manifold,' etc. It is not easy to see what was the object of the change. Perhaps it was to impress the fact, too often forgotten, that the Holy Spirit is already in the world : yet corresponding words in the prayer for the

understanding ; the spirit of counsel and ghostly strength ; the spirit of knowledge and true godliness ; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ ¹ *Then all of them in order kneeling before the Bishop he shall lay his hand upon the head of every one severally, saying,*

DEFEND,² O Lord, this thy Child [or *this thy servant*] with thy heavenly grace, that he may continue thine for ever ; and daily increase in thy holy Spirit more and more, until he come unto thy everlasting kingdom. *Amen.*

clergy and people, 'pour upon them the continual dew of thy blessing,' were left unaltered in Morning and Evening Prayer. The thanksgiving for the blessings of baptism, 'regeneration and forgiveness,' reminds us that when this prayer was first used, confirmation immediately followed that rite. After this thanksgiving follows the invocation of the sevenfold gifts of the Holy Spirit from Isa. xi. 2, 3. The words sound apostolic, as they probably are ; they voice the prayer that has always been offered by the Church for its members. The sevenfold Spirit descended upon our Lord at His baptism : this fact links that event with our confirmation, not with baptism, a mistake that teachers will find it necessary to correct in children's minds. There is, however, a far more serious mistake to be corrected. It is said, 'in order to make the gifts *seven* in number, the spirit of true godliness (*pietatis*) has been added to the six gifts mentioned by Isaiah.' But Isaiah enumerates *seven* gifts, not six : certainly in the Hebrew and English texts the word *fear* occurs twice, 'the fear of the Lord, and shall make him of *quick understanding in the fear* of the Lord.' In the Vulgate the word is translated first *pietas*, secondly *timor*. The LXX and other versions also make the distinction. This shows that probably there were two distinct words originally, so like in form that one has been copied for the other : be that as it may, there is certainly a distinction in the meaning of the word, for the same word has a different setting, as if to show two facets of the same jewel : 'the fear of the Lord shall rest upon him' and 'shall make him of *quick understanding in the fear of the Lord*.' (Cf. Rev. W. H. Hutchings' *Person and Work of the Holy Ghost*, p. 206, note.) For the distinct meaning of the seven gifts cf. notes of lesson and also the book above referred to.

¹ One of the good things the Prayer Book of 1549 did was to restore the apostolic rite of laying on of hands. The rubric in that book is, 'Then the Bishop shall cross them in the forehead, and lay his hand upon their head, saying.' The next Prayer Book discarded the sign of the cross.

² These beautiful words date from 1552 ; they are founded on the preceding prayer : they express (1) a sure knowledge of the effect of baptism in making the person the child of God, (2) a reminder that confirmation is a beginning not an end ; 'daily increase' was necessary even for the Son of God (S. Luke ii. 52). Much more is such increase and progress necessary

¶ *Then shall the Bishop say,*

The Lord be with you.¹

Answer. And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven.

Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil. Amen.²

And this Collect.³

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty ; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we for His members. It was very pathetic to hear a bishop in his confirmation address tell the candidates that his son, who was lately dead, used these words as a prayer whenever he was tempted to sin. An addition was made in 1662 by the insertion of [or *this thy servant*] ; there was no reason for the alternative words, and few bishops use them. A baptized person is always the child of God, even if a hundred years old, otherwise he would have to alter the 'our Father' of the Lord's Prayer. It is difficult to imagine that the alteration was made so that grown-up people should not be called children of God ; perhaps the addition was made in order to bring back the word 'servant,' which had been used in the mediæval offices instead of 'child,' and the alternative form may have been suggested by the alternative form that was necessary in those services from the fact that the Latin word for servant has a masculine and a feminine form : 'hos famulos tuos *vel* has famulas tuas.' If the word *servant* is used the prayer seems to be addressed to the Second Person of the Trinity, and as 'He laid his hands upon them,' there is propriety in its being so addressed.

¹ In 1549 the salutation was an enlargement of the mediæval 'Pax tibi' in the words 'The peace of the Lord abide with you.'

Answer. 'And with thy spirit.' This was discarded in 1552, and the present salutation restored at the last revision.

² The Lord's Prayer, which the people are not directed to say, was added in 1662, in order that His own words might be used immediately after the most solemn part of the service, as in Holy Communion and baptism. We might have expected the doxology to be added, but it is a moment of looking forward rather than of looking back, anxiety for the future is more in our minds than praise.

³ The 'collect' was inserted in 1549. It is taken from a long prayer preceding the laying on of hands in Hermann's *Consultation*. After a

have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*¹

¶ *Then the Bishop shall bless them, saying thus,*

THE Blessing of God Almighty,² the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*³

long invocation the bishop prays for five blessings: 1. For protection—that when his hand is removed the ‘fatherly hand’ of God may shield them evermore. 2. For the sanctifying of their *hearts*, ‘let thy Holy Spirit ever be with them.’ 3. For the sanctifying of their *minds*, ‘lead them in knowledge.’ 4. For the sanctifying of their *bodies*, ‘obedience.’ 5. That this protection may lead to ‘everlasting life.’ Notice the appeal to the example of the Apostles: ‘thy holy Apostles’ shows that the prayer was originally addressed to God the Son.

¹ This collect was inserted here from the Communion service in 1662, with the evident intention of being used for the congregation (cf. the words ‘our,’ ‘we’).

² The blessing is from the *Sarum Manual*. It will be noticed that it does not begin with ‘the peace of God,’ which is rightly reserved for the Holy Eucharist.

³ The first part of this rubric dates from 1549. ‘The words ‘or be ready,’ etc., were added in 1662 at the wish of the Presbyterians. We may be glad of the alteration; it takes us back to the rule of the Mediaeval Church, that no unconfirmed person should be admitted to Communion except in the hour of death ‘unless he had been reasonably hindered from receiving confirmation.’ (Teachers should be careful to let children know that it is in conformity with the ancient practice of the Church, and also with its modern law, that children if they are ill may receive the Holy Eucharist before confirmation.)

Lesson on Confirmation

Introduce by asking When is the first time you speak alone and for yourself in church (except in being catechised)? What words? Show how 'I do' resembles the mottoes that knights bore on their shields, very much like the Prince of Wales's 'Ich dien' (I serve). If a knight forgot or disgraced his motto he was disgraced himself. You have a shield (a plain shield as yet), only the cross is on it, and the motto. When was that shield given you? At baptism. When did you ask to have the 'I do' put on it? At confirmation. What did the bishop say directly you said 'I do'? 'Our help,' etc.? That shows you cannot carry your shield with honour without God's help. Only remember that it is your motto long before confirmation. That, as regards what you do, is only the *public* writing of the motto on your shield given at baptism. As regards what God did for you it means a great deal more.

MATTER.

1. Confirmation and the Bible.

No doubt one of 'the things pertaining to the kingdom of God,' of which Christ spoke to His Apostles during the 'great forty days.' Hence Apostles began it at once at Samaria, and used it everywhere.

A similar rite had been used in the Old Testament (cf. Note 1). It was always to *give* something: so it is still—the gift of the Holy Spirit.

Our Lord's baptism resembles confirmation. The same Spirit comes upon us. As regards what *we* do it resembles our Lord in the temple when twelve years old: He, like every Jew boy, went to His first passover then and became a 'son of the law.'

2. Confirmation and the Church.

Originally confirmation immediately followed baptism. Other ceremonies besides the laying on of hands were used. *Anointing* (still used): oil has healing power, and is the means of giving light. *Signing with a cross*: a symbolical act much more frequently used in earlier times. It is Christ's own mark, put on everything that belongs to Him. Our Church has given up both these signs, but it has restored the most ancient rite of

METHOD.

Cf. Acts i. 3, and let children read other references in notes above.

Why was Samaria a good place to begin confirmation? Because there our Lord talked fully about the Holy Spirit (S. John iv.). The fact that the two most important Apostles went to Samaria shows that the rite was considered specially important.

Show how our *confirming* is therefore a late addition (1662). It is a preparatory part of the service and not the most important. Lead children to find out for themselves why baptism and confirmation were separated.

Where do we use it still?

Let children suggest what *that* is. Read the words used in confirming

LESSON ON CONFIRMATION—*continued.*

MATTER.

all, which the Church in the middle ages had neglected and parts of the Church neglect still.

3. Confirmation and the child.

Still called *candidates* because they wore originally the *white* baptismal robe. The child comes to be *confirmed*, i.e. strengthened. It used to have a white band put on its head, a symbol of the tongues like as of fire of Pentecost. A gift necessary all our lives if we are going to do anything worth doing: a gift we pray twice daily that we may not lose. 'Take not thy Holy Spirit from us.'

METHOD.

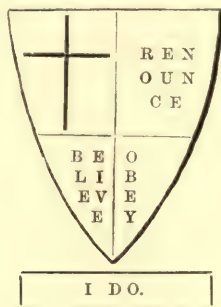
in Sarum Office and Prayer Book 1549, then read Acts viii. 17.

Candidus = white.

Ask when children first confirmed their baptismal promises and lead them to the answer in Catechism, 'Yes, verily.'

Correct the dangerous idea that the service is only to confirm, and tell that that word was at first *confess*.

BLACKBOARD SKETCH.



The teacher will probably find it advisable to give at least four lessons on the subject. The second may well be upon the names given to the rite: there is good opportunity in such a lesson to show how much is done for the child in confirmation: a chief reason why confirmation seems so often to have no effect is that the candidates come with the idea of how much they are going to *do*, instead of with the thought how much they are going to be *helped*: the miraculous power which originally accompanied confirmation showed it was a time to receive a gift from God, but when Simon Magus wanted 'this power' in order that he might *do* great things he received dreadful condemnation. This lesson might conclude with a discussion with the class as to whether confirmation is a sacrament (p. 394).

The third lesson should be taken up with careful reading of the service and explanation of words, unless the teacher prefers to take that lesson first of all, a method which has decided advantages.

The last lesson, the most important of all, should be on the Sevenfold Gift of the Spirit.

Lesson on the Sevenfold Spirit

Begin with a few words about the number seven (cf. additional note). There is a mystery about numbers that nobody understands fully. One thing we know about this number *seven*, that it refers to the HOLY SPIRIT. So was He typified in the tabernacle and temple by the seven-branch candlestick. So was that candlestick explained to the prophet Zechariah when he asked the angel about it. 'What are these, my Lord,' and the answer was, 'Not by might, nor by power, but by *my Spirit* saith the Lord of Hosts' (Zech. iv. 1-6). It is very difficult to distinguish between these seven lights. If there were seven lights in this school you could not tell what part of the light came from each; if one is put out you only know that the whole light suffers, you cannot tell which part of the light is withdrawn. So it is with these gifts that Isaiah tells us of (xi. 2).

MATTER.

1. *Spiritus sapientiae*—the spirit of *wisdom*: this is the highest of all: it means knowing God: it does not need to think, it knows. S. John, the evangelist, had it more than any one else, except our Lord, Who was continually showing that He possessed this gift, especially in S. John xvi. and xvii. He told us too the value of it in S. John xvii. 3.

2. *Spiritus intellectus*—the spirit of *understanding*: this is a lesser gift: wisdom is knowing God: understanding is knowing about Him, enabling one to understand God's Word and give a reason for the hope that is in us. 'To taste honey (wisdom) is something more than to know it is sweet' (understanding).

3. *Spiritus consilii*—the spirit of *counsel*: this is a *practical* gift, it relates to conduct; it enables us to put into practice what we know of God (wisdom) and about God (understanding). By possessing this

METHOD.

Many boys know of themselves whether a thing is right or wrong, they never hesitate. Some men never doubt all their lives, they always know.

For its value refer to Job xxviii. 16-18. For its absence cf. S. John viii. 12-59, which is a long discussion between One who has this gift and those who have it not: refer especially to verse 55, and to the effect of not having it (59).

Show, with the children's help, instances of our Lord exercising this gift, *e.g.* in answering Satan at His Temptation, and the Pharisees and Sadducees (S. Matt. xxii. 15-40).

Refer again to S. John viii. 59, where our Lord shows He has this gift by hiding Himself. Many other instances will occur to the teacher and children.

LESSON ON THE SEVENFOLD SPIRIT—*continued.*

MATTER.

gift we are able to bring forth in our lives the *fruit* of the Spirit (Gal. v. 22, 23). It means prudence—only prudence not of a worldly man, but of one who has the other two gifts. The power to choose between the good and the better.

METHOD.

S. Peter's conduct gives instances of the want of this gift; *e.g.* in attacking Malchus, in denying Christ.

Acts xxvii. shows the difference of having it and not having it. S. Paul has it, nobody else in the ship has it.

It will be well to break off the lesson here, ending it with questions as to examples of these clearly distinct gifts, and showing that this laying on of hands is not enough to enable us to obtain and keep them. They must be prayed for (Col. i. 9; 1 Chron. xxii. 12).

PART II.

Find out how much of the last lesson has been remembered; if not enough to go upon, give that lesson over again. Show that those gifts referred to the *understanding*, now we come to the *will*.

MATTER.

4. **Spiritus fortitudinis**—the spirit of *ghostly strength*, *i.e.* spiritual. The word Comforter means *strengtheners*. He gives us strength both to fight and to suffer. True courage comes from the knowledge of strength: we are strengthened by His Spirit. Christ showed this strength when He went to meet the soldiers who came to take Him: S. Peter had it not when he was afraid of a servant-girl, but he had it after Pentecost (Acts iv. 13) 'when they saw the boldness.'

METHOD.

Cf. 'ghostly enemy.'

Show difference between true courage and rashness; it would be folly, not courage, for a boy with two broken arms to fight. Also between true courage and bravery: many a soldier will walk up to the cannon's mouth but be *afraid* to speak about God to his comrades.

Cf. the noble army of martyrs, for whom are victors' palms and crowns of glory.

5. **Spiritus scientiæ**—the spirit of *knowledge*. This must be distinguished from the third gift 'understanding,' it means the knowing the things belonging to God—theology, in fact. Knowledge means the ability to learn and to teach.

Illustrate by the religious teaching in the school. The children must get their power of learning from Him (S. John xiv. 26). The teacher must be sent by Him (Eph. iv. 11). Cf. 1 Cor. xii. 8.

6. **Spiritus pietatis**—the spirit of *true godliness*. This means the love of God the Father; it shows itself

Show how our Lord's works rested upon the fact 'I honour my Father' (S. John viii. 49). Ask children's

LESSON ON THE SEVENFOLD SPIRIT—*continued.*

MATTER.

in devotion and worship, in the love of praising God, in the love of all things and persons that belong to Him, in zeal for the Church and its work; it shows itself in works of mercy and piety. As a boy our Lord gave one of the best instances of this: 'about my Father's business.'

METHOD.

own feelings towards their father, and show that this gift is infinitely higher because it is toward One infinitely loving, good, and eternal.

7. Spiritus timoris—the spirit of *holy fear*, not a craven, cowardly fear; but that fear which 'hates sin and fears to commit it because it is an offence against a loving Father.' It shows itself in reverence and awe. We should not think that the word would be used of our Lord, but it is (Heb. v. 7). It destroys all boasting and pride.

Revised Version—'being heard for his godly fear.'

All these gifts are bestowed upon us. God says, 'I will pour out my Spirit on all flesh.' But as with other gifts they must be used, or else they will be lost, as Solomon lost the spirit of wisdom and understanding and Samson the spirit of strength. People waste money, health, other gifts now: it is the most awful thing of all to waste these gifts, hence we pray, 'Take not thy Holy Spirit from us,' 'for to be carnally-minded is death; but to be spiritually-minded is life and peace.'

BLACKBOARD SKETCH.

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|----|----------------------|--|
| 1. | The spirit of wisdom | = to know God personally. |
| 2. | „ understanding | = knowing about God and His Word and works. |
| 3. | „ counsel | = showing forth in our lives the fruit of good living. |
| 4. | „ strength | = courage to bear and to dare. |
| 5. | „ knowledge | = learning and teaching. |
| 6. | „ true godliness | = piety towards God. |
| 7. | „ holy fear | = reverence for all that is godly. |

ADDITIONAL NOTE ON THE NUMBER SEVEN

There is a mystery about numbers in the Bible which is remarkable, and of all numbers *seven* is the most frequent and the best understood. The word is from the same root in nearly all languages; e.g. *sheba* (Hebrew), *sapta* (Sanskrit), *haft* (Persian), *hepta* for *septa* (Greek), *septem* (Latin), and nearly all modern languages; *sieben* (German), *sept* (French), *sjaui* (Icelandic), *semj* (Russian), *syv* (Danish), etc.

A special significance was given to the number not only amongst the Hebrews but amongst the Egyptians, Persians, Arabs, Chinese, Indians, etc. Whether it got this significance from the planets supposed to be seven, or the original institution of a week of seven days, is not clear: nor why there should be seven days in the week except amongst the Hebrews. (See note on Fourth Commandment.)

In the Bible the number is evidently the sign of what is perfect and what belongs to God. Not only were the days divided into sevens, but weeks and months and years. E.g. the 7th month began with the feast of trumpets and contained the feast of Tabernacles and fast of Atonement. Seven weeks separated Passover and Pentecost, the 7th year was the Sabbatical year, the year after 7×7 was the Jubilee. Nearly all ceremonies lasted 7 days. In the taking of Jericho the town was encompassed for 7 days; on the 7th, 7 times when 7 priests blew 7 trumpets; 7 lamps lighted the holy place. The house of wisdom hath 7 pillars (Prov. ix. 1). The stone which Joshua the high priest saw had 7 eyes (Zech. iii. 9). In the New Testament there were 7 deacons, and in the Revelation almost everything goes by 7. There are 7 churches, 7 seals, 7 trumpets, 7 vials, 7 angels, 7 spirits before the throne, 7 lamps burning before the throne, 7 horns, 7 eyes. The number therefore shows that the gifts at confirmation are perfect and divine.

ADDITIONAL NOTE ON THE SEVEN GIFTS.

Bishop Forbes in a useful pamphlet for children, *The Seal of the Lord*, has somewhat differently defined these gifts:

'Wisdom directs us to consider our last end, which is God, and to order our lives to the attainment of it.

'Understanding raises our minds to a more perfect knowledge of the mysteries of the Truth.

'Counsel leads us to make a right choice in things belonging to salvation, and to shun the deceits of the enemy.

'Ghostly strength helps us to the firm and constant performance of our Christian duties.

'Knowledge teaches us the will of God.

'True Godliness excites us to be devout and faithful to Him.

'Holy Fear excites in us a reverential awe for our heavenly Father, and a dread of offending Him.'

THE FORM OF THE SOLEMNISATION OF MARRIAGE

[This service should by no means be passed over by teachers as unsuitable for children. It gives an opportunity to inculcate that reverence for marriage which ought to be paid to it. Even if the teacher is able to do nothing more than impress the reasons for a proper behaviour during the service, his time will have been well spent.]

Holy Matrimony was not only instituted by God, but at its very institution was accompanied by a religious ceremonial, 'And God blessed them' (Gen. i. 28). The honour paid to marriage by our Lord's presence at Cana is well expressed in the first exhortation by the words 'adorned and beautified.' Not only has the Catholic Church always considered that a religious ceremony should accompany marriage but heathen systems observed the same method, and some of the customs of pagan Rome have been adopted by the Church; the sacrifice gave place to the Holy Eucharist, and the ring was retained. It was used also by the Jews, who probably adopted it from the pagan custom. Tertullian (200 A.D.) contrasts the Christian and pagan ceremonies, which shows how much resemblance there was. As soon as it was safe marriages took place in church. The religious ceremony was not, however, essential to marriage: marriages without them were indeed looked upon with disfavour and disapproval, but still were not unlawful. It is manifest that for certain persons—those who are not Christians, for instance—such ceremonies would be out of place; the State did quite right therefore in providing for civil marriages in 1836, *i.e.* marriages before the Registrar. For the first eight centuries such marriages were allowed in the Catholic Church.

This service more closely resembles the pre-Reformation service than any other in our Prayer Book. The only important change was made in 1662, when partaking of the Holy Communion was made optional instead of compulsory, a change which certainly was necessary to avoid irreverence,

THE SERVICE

Rubric i.—According to the Prayer Book of 1662 this rubric should be: *First, the banns of all that are to be married together must be published in the Church three several Sundays or Holy days, in the time of Divine Service, immediately before the sentences for the offertory; the Curate saying after the accustomed manner.*

Our present rubric has merely the authority of the Oxford printers, who altered it to make it agree with the civil law.

Banns. *Ban* is the Saxon word for a proclamation, those who disobeyed it were punished; hence the words *banish*, *bandit*, etc.

Rubric ii.—*Into the body of the Church.* This part of the office was performed at the church door, till 1549, where the couple were placed ‘before God, the priest, and people.’

The priest shall say. The service should be performed by a priest; a deacon has not authority to pronounce the blessings it contains. The word *curate* in the rubrics means of course the priest who has the care of the parish.

Dearly beloved. This address and the charge which follows are from the ancient Manuals, slightly altered, according to Hermann’s *Consultation* and other sources. The address is very carefully drawn up, and though it might be differently expressed now, certainly has the merit of clearness, and it can be understood by all. The remark about ‘brute beasts’ is unnecessarily hard upon them, and goes beyond the passage quoted (Ps. xxxii. 10). The warnings about the sanctity and seriousness of marriage are more necessary now than when they were written.

Mystical. This means more than something spiritual. It is a quotation from Eph. v. 32. The word ‘signifies something kept *secret* and *hidden*, and generally something *sacred* and *divine* which cannot be discovered by Natural Reason, but is unfolded by Divine Revelation,’—Bishop Wordsworth, who points out that S. Paul uses the same word in reference to the Incarnation of our Blessed Lord, which shows the great sanctity of marriage.

THE ESPOUSALS

The questions ‘Wilt thou,’ etc., are very ancient, and are in English in the old manuals. In earlier times the espousals took place some time before, just as the ‘engagement’ does now; it is to be regretted that the latter is not still looked upon as a religious ceremony. The Bible gives us the account of the

espousals of Isaac and Rebecca, which were accompanied by costly gifts and holy worship: 'And I put the ear-ring upon her face, and the bracelets upon her hands. And I bowed down my head and worshipped the Lord, and blessed the Lord God of my master Abraham.'

The woman is given by her father or guardian. The Church considers all women under some one's care and love. This should foster the chivalrous feeling towards them which is always found in the noblest characters.

The words of espousal follow closely those of the ancient services. They are quaint, but not antiquated. On both sides the promise of love and support are given in the most solemn manner till death; the Church knows nothing of divorce.

The letter N has been altered in some Prayer Books by the printers, without authority, to M in the case of the man. It is merely the shortened form of the Latin *Nomen* (name).

Do part, *i.e.* *divide*; till the last revision the word was *depart*.

Plight. The old English form of pledge.

Troth: the same word as *truth*, used here in the sense of *faith* or *fidelity*.

There is no distinction intended by the man *plighting*, and the woman *giving*, troth: it is not found in the old services.

THE NUPTIALS

These are performed by the giving and receiving of a 'ring and the joining of hands,' symbols which have come from pagan times, but are now hallowed by the Church. The ring in those days was a seal, and betokened the authority given to the woman 'to seal up what has to be kept safe, as the care of the keeping of the house belongs to her.' It is also the symbol of eternity, of union, and of the encircling grace of the Holy Spirit.

Worship, *i.e.* honour. These words are omitted in the American Prayer Book. According to Trench this word has caused offence. But *worship* or *worship* meant honour in our early English, and 'to worship' to honour; this meaning of *worship* still very harmlessly survives in the title of 'your *worship*,' addressed to the magistrate on the bench.

So little was it restricted of old to the honour which man is bound to pay to God, that it was employed by Wiclif to express the honour which God will render to His faithful servants and friends. Thus our Lord's declaration, 'If any man serve me, him will my Father honour,' in Wiclif's translation reads thus: 'If any man serve me, my Father shall *worship* him.'

In the *Sarum Manual* the reason for placing the ring on the fourth finger of the left hand is stated to be that there is a vein connecting that finger directly with the heart. This idea is still met with, though it has no foundation.

Leaving the ring.—Before the Reformation the ring was put on the thumb at the words, 'In nomine Patris,' on the second finger at 'et Filii,' on the third at 'et Spiritus Sancti,' and on the fourth finger at the word Amen. The man was also to hold the ring 'with his three principal fingers.'

The prayer *O Eternal God* is taken from two prayers in the *Sarum Manual*, but the blessing is asked upon the ring instead of the persons.

Those whom God, etc. These most suitable words, our Lord's own words (S. Matt. xix. 6), are peculiar to the Church of England: they were suggested by Hermann.

From the same source comes the *Declaration* pronounced by the priest; it is a very solemn statement, and adds to the dignity of the service.

The Blessing is from the old services: it used to begin, 'God the Father bless you, God the Son keep you, God the Holy Ghost enlighten you.'

Here the marriage service ends. The psalm following is the introit to the Holy Communion, which always used to follow.

Psalm lxxvii. was added in 1549 for use when Psalm cxxviii is not appropriate.

The Lord's Prayer and versicles are from the *Sarum Manual*: the doxology was not added in 1662, though it would be appropriate. It should be noted that the versicles are much the same in the Visitation of the Sick. (Cf. in sickness and in health.)

The concluding prayers and blessing are very little altered

from the old service. The allusion to the blessing of Abraham and Sarah is an alteration of 1552; the previous Prayer Book, following the old Latin services, had, 'As thou didst send the angel Raphael to Tobie and Sara, the daughter of Raguel, to their great comfort' (Tobit iii. 17).

The *Address* or homily on marriage dates from 1549: it is almost all of it from the Bible, and is intended to follow the Nicene Creed. It is omitted in the American Prayer Book as well as the rubric following.

The *Rubric* stating the *convenience* of the newly married receiving the Holy Communion took the place (1662) of a compulsory rubric to that effect.

Teaching Notes on the Service for Holy Matrimony

(These Notes are supplied by a Teacher in an East London school.)

(Standards V.-VII.)

Three Parts—I. The Exhortation.

II. The Marriage Service proper.

III. The Post-Marriage Service.

I. The Exhortation.

1. Marriage=a union.

Christ and His Church are united spiritually.

2. Marriage=a union of two persons—a male and a female.

3. Marriage is initiated by 'Solemn Vows' made between two persons.

This is done in a holy place—in Church; hence gives a holy character to the acts and promises.

4. It is done (a) In the presence of God.

(b) In the presence of the congregation, friends, and neighbours (witnesses).

Hence promises and vows are of a solemn nature.

5. Marriage signifies the Mystical Union of Christ and His Church (His Spouse).

Our Lord sanctioned marriage by His Presence at the marriage festivities at Cana of Galilee.

S. Paul commends marriage as an honourable (estate) state.

6. Marriage to be entered upon—

(a) With reverence—being a holy state—begun by a holy ceremony and in a holy place—the Church.

(b) With discretion—seriously, and with due care and thought of the objects and consequences and the binding character of its (binding) obligations.

(c) In the fear of God: Vows made in His special presence, and therefore not to be lightly regarded (Third Commandment).

7. The causes for which marriage was ordained are :

- (a) For the procreation of children. (Be fruitful and multiply, etc.) God looks with favour upon family life.
- (b) As an aid to bodily purity and a remedy against the misuse of our bodies (temples of the Holy Ghost), and especially breaches of the Seventh Commandment.
- (c) (i) The man and wife should share each other's society.
 (ii) Help each other, 'for better for worse.'
 (iii) Comfort each other in sickness, distress, or suffering.

II. The Marriage Service Proper.

1. The priest's charge.

Not a lawful union, if otherwise than as God's word doth allow.

2. The questions and answers.

The Betrothal. Note *Sponsus* = Latin for 'a man promised.'

Sponsa = Latin for 'a woman promised.'

Whence in English 'spouse.'

3. The joining of hands and use of the ring.

4. Prayer for those being married.

5. Declaration and pronouncement by the priest that the marriage rite is complete.

6. The Benediction.

III. The Post-Marriage Service.

This part consists of (1) Acts of Thanksgiving, (2) Prayers, (3) an Exhortation on the Duties of Husbands to Wives and of Wives to Husbands.

1. Psalm cxxviii. or lxvii.

These are congratulations of the assembled Church on the act done in the fear of God.

2. The versicles and collects—based upon Scriptural examples and the duties set forth by S. Paul and S. Peter in the final exhortation—these ask for grace for the married to live well (Christianly and virtuously) in their union.

3. The final Exhortation on Mutual Duties of Husband and Wife.

Notes and Suggestions.

Psalm cxxviii. should be learnt by heart.

Several collects might be learned; also, especially, the one beginning, 'O God, who by thy mighty power,' etc.

The children should have opportunity of being present at a marriage rite in Church: they should be provided with books, and share in prayer and thanksgiving.

The matter requires most reverent and careful treatment at certain parts of the explanations.

Suggestions.—That the man and woman stand together at the commencing exhortation: the rest of the congregation may be seated.

That all be seated at the final exhortation.

That the general Benediction be given to the whole church assembled, unless they proceed to Holy Communion.

It would be advisable that service-books should be provided for all persons at the service, and not the children only.

THE ORDER FOR THE VISITATION OF THE SICK

[This is by no means a service to be neglected by teachers, though it will not be found necessary to enter into it minutely. The teacher's object should be to show that (1) the Prayer Book is a book for *home* as well as for the church; (2) the care of the sick is a duty of the Church; (3) to give such acquaintance with the service that should it be used in their own houses it may not seem so strange as it ordinarily does.]

The care of the sick is one of the duties about which the Church has never had, nor can ever have, any doubt. The good Samaritan took the wounded man to 'the inn,' which is a type of the Church. When our Lord sent out His disciples He gave them power 'to heal all manner of sickness and all manner of disease' (S. Matt. x. 1). And though the power of healing has of necessity been taken away, or the world would not be able to continue, the duty of visiting has become all the more binding. Indeed our Lord has told us that one of His greetings to His faithful will be 'I was sick and ye visited me' (S. Matt. xxv. 36). His Apostle, S. James, says, 'Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord,' etc. (S. James v. 14, 15).

The Church has always been careful about this matter. In the middle of the third century, when the persecutions were most violent, S. Cyprian returned to his city, Carthage; a plague was devastating it, and the streets were crowded with the sick and dying; he at once organised a nursing staff to attend without distinction of creed for the care of the poor people.

In the 'ordering of deacons' the bishop says that it is the office of a deacon 'to search for the sick——Will you do this gladly and willingly?' Canon lxvii. directs 'ministers to visit the sick.'

The service very much resembles that in the *Sarum Manual*;

and some of the prayers have been little altered since primitive times.

Peace be. In the *Sarum Manual* the priest on his way said the seven penitential psalms with their antiphon, 'Remember not,' etc. On reaching the house he gave the salutation as our Lord commanded (S. Luke x. 5). In 1549 one of the psalms (cxliii) was retained with its antiphon, but was said after the salutation. In 1552 the psalm was omitted, and only the antiphon retained. The response 'Spare us, good Lord' was added in 1662.

The service begins and ends with *peace*; no word could be more appropriate in the house of sickness.

The lesser litany is peculiarly appropriate, as it was the usual cry of the sick to our Lord (S. Matt. ix. 27, xx. 30, etc.).

The Lord's Prayer should be said by all present, as there is no direction to the contrary (cf. Rubric in Morning Prayer). Till 1662 the people answered 'But deliver us from evil. Amen.'

The versicles, which are taken from the Psalms, are, with necessary alterations, the same that are used in other occasional services 'in sickness and in health.'

O Lord, look down. This prayer is from the *Sarum Manual*, with alterations. In the original it is 'Look down, O Lord, from heaven and behold and visit this thy servant N. and bless him as thou didst deign to bless Abraham, Isaac, and Jacob. Look upon him, O Lord, with the eyes of thy mercy: and fill him with all joy and gladness and with thy fear. Drive from him all the snares (*insidias*) of the enemy: and send the angel of peace to keep him and this house in perpetual peace. Through our Lord.' The word *insidias*, *ambushes*, is particularly appropriate in sickness.

Hear us. This prayer is founded on one in the *Sarum Manual*, but has undergone considerable alterations. The omission of the words 'as thou preservest Thobie and Sara by thy Angel from danger' was made in 1552. The prayer till 1662 was addressed to our Lord, indeed to emphasise the fact the word 'Saviour,' which is not in the Latin, was inserted in 1549: it still remains, although it is rarely used in addressing the First Person of the Trinity. At the same time the following words were omitted, 'Visit him, O Lord, as thou didst visit Peter's wife's mother and the Captain's servant.' There are too few prayers addressed to our Lord in the Prayer Book, and there is no occasion when the soul yearns more for the sympathy of the Perfect Man than in sickness and death. The references to the New Testament healings bring our Lord's sympathy home to the sick person. It is conceivable that the words were omitted because our Lord did not *visit* the centurion's servant: they also might be thought to invoke miraculous aid, which we have no reason to expect.

The exhortation, which appeared in 1549, shows some slight similarity to earlier exhortations: it is divided into two parts, the latter to be omitted if the person 'is very sick,' the word 'therefore' showing its connection with what goes before. The rubric was merely a sidenote till 1662.

This exhortation sets forth clearly the two great truths that the sick person needs to know.

1. That the purpose of the sickness is from God.
2. Therefore there is something for the sick person to do.

As Saint Paul saith. It is doubtful whether S. Paul wrote the Epistle to the Hebrews.

Remember the profession. The reminder of the baptismal vow even on the death-bed shows us how constantly those vows should be in our minds. Cf. Wolsey's thought of his baptismal vow, Shakespeare, *Henry VIII.*

The examination. This has always been part of the Visitation. In the *Sarum Manual* the 'fourteen articles of the faith' are repeated, seven relating to the mystery of the Trinity, and the other seven to Christ's humanity. It is to be hoped that such an examination is not delayed until the last sickness.

The examination about *faith* naturally comes first, but the Church has always insisted on examination upon *repentance* and *charity*. The time of sickness is no doubt given to us by God for the very purpose that we may recall our sins to mind.

The rubric also bids the sick man to make his will, if he has been so careless as to omit the duty. The last part of the rubric should be better known and more acted upon than it is.

'But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.'

PRIVATE CONFESSION AND ABSOLUTION

The teaching of our Church upon the subject of Private Confession (or, as it is commonly called, *auricular* (into the ear) confession, a word which might be given up without loss) is unmistakable. The Church of Rome alone accounts private confession of mortal sin to be necessary to salvation, and thereby departs from the teaching and practice of the first twelve hundred

years. Not until the year 1215 (Lateran Council) was confession of all adults made obligatory at least once a year. Our Church at the Reformation went back to primitive teaching and custom. The teaching of the Church from the Prayer Book may be summed up as follows.

1. The Church teaches that her priests receive from the bishops at ordination the power of Absolution, originally given by our Lord Himself. Cf. The words of ordination, also Absolution in Morning Prayer, 'hath given power'; also in this service, 'hath left power to his Church to absolve.'

2. Public or Private Confession is necessary, though it may be to Almighty God alone. Cf. Absolution in Morning Prayer, 'hath given commandment.'

It is noteworthy that the service for the sick commences without the public confession.

3. With regard to Private Confession and Absolution, the clergy are instructed to advise it, as they do in the first exhortation in Holy Communion. Also cf. this rubric, '*be moved to make a special confession of his sins*' (the words in *italics* were added in 1662). There are cases where the 'minister' may feel that it is his duty for the 'quieting of (the sick person's) conscience' very strongly to urge confession.

4. In no case can the priest refuse to hear private confession nor withhold absolution if he is satisfied of penitence.

5. Nowhere does the Church insist on private confession as compulsory. The American Prayer Book omits all mention of Private Confession. It also omits the exhortation in which it is referred to in the Communion Office. The Prayer Book of 1549 had a rubric, '*and the same form of absolution shall be used in all private confessions.*'

The *Absolution* is taken from the *Sarum Manual*. Of course, though it is not now so stated, it is dependent on the reality of the person's repentance.

O most merciful God, etc. This prayer is the original form of absolution found in the Sacramentary of Gelasius (494), and is the form commonly used in the Western Church for many centuries,

Psalm lxxi. has been used from the first by both the Eastern and Western Church.

O Saviour of the world. This beautiful antiphon followed the psalms in the *Sarum Manual*. It is interesting as being the only one left in our Prayer Book after a psalm, though there is another in the Litany.

THE BENEDICTIONS

The Almighty Lord, etc. This was composed in 1549; it bears some slight resemblance to a prayer in the visitation of the sick in the *Sacramentary* of Gregory.

Extreme unction, i.e. the last unction. (Cf. p. 483.)

Here followed in 1549 a rubric: 'If the sick person desires to be anointed, then shall the priest anoint him upon the forehead or breast only, making the sign of the Cross, saying thus——.' Then follows a prayer. This was omitted in 1552, since which time the practice of '*extreme unction*' has been generally omitted by our Church. It is still sanctioned by certain bishops, and has not been prohibited. It was founded on S. Mark vi. 13, and the injunction of S. James (v. 14), 'Let them pray over him, anointing him with oil in the name of the Lord.' The reasons for giving up the rite are:—

1. The miraculous powers which accompanied it have been withdrawn.
2. The superstitions and mistakes with which the rite had become encumbered led the revisers of 1552 to omit it altogether.

Unto God's gracious mercy was added in 1662. It is the Levitical blessing (Numb. vi. 23-26). It is not found in the *Sarum* or *Roman* offices, but occurs in ancient *Gallican* and *Anglo-Saxon* missals and also in an *Irish manual*.

The *four concluding prayers* were added in 1662.

THE COMMUNION OF THE SICK

The Church has always been careful that sick persons should not be deprived of the blessing of Holy Communion on account of their inability to attend public worship, especially in the hour of death. At the time of an interdict, when all other

services, even the burial of the dead, have been forbidden, the *viaticum* (provision for the journey), as it was called, was administered. It was also the primitive custom, as we learn from Justin Martyr (A.D. 148), to send to the sick from the church some of the consecrated elements. This custom has always prevailed, and the Prayer Book of 1549 had a rubric: '*And if the same day there be a celebration of the Holy Communion in the Church, then shall the Priest reserve (at the open Communion) so much of the sacrament of the body and blood, as shall serve the sick person, and so many as shall communicate with him (if there be any). . . .*' This was omitted in 1552, but the practice has often been observed since that time, and is sometimes necessary. Of course it was easier before 1549, when only the consecrated bread was taken to the sick person.

First rubric. Besides the omission noticed above an alteration was made in 1662, to make the service more accessible by allowing 'three or at least two' instead of a 'good number' (1552) to communicate with the sick person.

The collect was composed in 1549. It is founded on the epistle. The epistle and gospel date from 1549. The American Prayer Book allows the collect, epistle, and gospel of the day to be used in the case of 'aged and bed-ridden persons.'

The rubric about *Spiritual Communion* follows the universal teaching of the Church: if for any justifiable reason the sick person was unable to partake, he was addressed in the *Sarum Manual*: 'Brother, in this case true faith is sufficient for thee and good will: believe only and thou hast eaten.' God does not require impossibilities.

[The teacher will not find it necessary to explain the service, but there are two facts which he may use in his general teaching about the Holy Eucharist: (1) The care the Church takes to bring the Blessed Sacrament to those who cannot go to It. Religion is a matter of our private houses as well as of God's house. (2) The teaching about spiritual communion shows the value to be placed on '*true faith and good will.*' If they are *sufficient* in the case of spiritual communion they must be necessary at all times.]

THE ORDER FOR THE BURIAL OF THE DEAD

Care for the dead and respect for the body have always been distinguishing marks of the noblest forms of religion, which have at all times accompanied the final leave-taking with a religious service. The first mention of burial is that of Sarah (Gen. xxiii. 1, 2, 19, 20), performed by Abraham, the first of those chosen to inherit *everlasting* promises; the first, so far as we know, to whom the resurrection of the dead was revealed (Heb. xi. 19).

The Resurrection of our Lord gave death a new aspect; it became a sleep (Acts vii. 60), and the burial ground a *cemetery*, *i.e.* sleeping-place. Julian 'the Apostate' confessed that their care for the burial of the dead was one of the means by which the Christians converted the Empire. The tomb became sacred instead of unclean. Instead of the dead being put away in the night, outside the city, generally by the roadside, the cemetery became hallowed ground, and the dead were gathered round the church. The gloom of death was changed into a triumph; flowers and light and incense and singing taught not of death but of life. The heathen custom of cremation gave place to Christian burial.

The Roman Catacombs, the sleeping-places of the first Roman Christians (the first dated inscription is 71 A.D.), bear witness to the tender care bestowed upon the dead and to the certainty of their resting in peace: common expressions upon them are *in pace*, in peace, and *vivas*, mayest thou live. (Cf. Burgon, *Letters from Rome*; Luckock, *After Death*).

We have records of burials from the earliest times; from which it appears that the body was conveyed to the grave with psalms and prayers, and often the Holy Communion was celebrated.

In pre-Reformation times a great deal of ritual had gathered round the burial.

1. Immediately after death came a second *Commendatio animarum*, the commendation of the soul to God, said in the house

whilst the body was prepared for burial. It consisted of psalms, with their antiphons and prayers.

2. *Office for the dead.* *Vespers*: called the *Placebo*, from the first word of the antiphon, with which it began: '*Placebo Domino in regione vivorum.* *Matins*, called the *Dirge* from its antiphon, *Dirige, Domine, Deus meus, in conspectu tuo viam meam.*

3. *Mass for the dead.* Called the *Requiem*, from its antiphon, *Requiem æternam dona eis, Domine, et lux perpetua luceat illis.* (Eternal rest give unto them, O Lord, and let light perpetual shine upon them.)

4. *The burial of the dead*, consisting of three parts: the first to be said in church, the second on the way to the grave, the third at the grave.

Masses were said for the dead for thirty days (trentals), and a commemoration was said on the anniversary.

Unhappily during the Middle Ages the doctrine of Purgatory sank deeper and deeper into the minds of the people, so that the service lost much of the triumphant character which it formerly possessed and became tinged with anxiety and sadness. It was, therefore, natural that a more complete departure from the old services should take place in the burial offices than in any others. The change was, however, gradual. In 1549 the commendation was omitted, but prayers for the dead were retained, much in the words of the old services. A celebration of the Holy Communion was also retained: but the service breathed much more of peace and hope and triumph, and the choice of 1 Cor. xv. for the lesson did much to bring the Church back to apostolic teaching about death.

But in 1552 changes were made of a drastic character, and the service took its present form: the celebration was omitted and every direct prayer for the dead was swept away. There were no psalms at all, and the lesson was read at the grave, a practice much objected to by the Puritans.

In 1662 psalms were appointed, not those which had been anciently said, and the lesson was ordered, more appropriately, to be read before the actual burial, and therefore in the church.

THE SERVICE

Rubric i. This dates from 1662. But it had always been the custom not to use the service over those for whom it was deemed unfit, such as perjured persons and adulterers who had not shown signs of penitence. The present rule refuses the service to three classes :—

1. *The unbaptized.* Children should be taught that even the right of Christian burial is dependent upon Christian baptism. Of course the widest charity must be used, but it is difficult to understand how one who has never belonged to the Church can be buried as a Churchman. It is curious to notice that the American Prayer Book has altered this rubric to '*unbaptized adults,*' whilst the Irish Prayer Book has '*unbaptized, being infants.*'

2. *The excommunicate, i.e.* those legally excommunicated. The service is often used over persons with regard to whom some of its expressions are painfully unsuitable; and only by an exercise of that charity that '*believeth all things, hopeth all things.*'

3. *Suicides*, except the insane. Verdicts of coroners' juries are notoriously lenient, and naturally; but it may be doubted whether suicide is not encouraged by mistaken kindness. It has been said that no one in his senses can take his own life: such a statement is very dangerous. It is much to be regretted that the cowardice and sin of self-murder are not more often explained.

Rubric ii. is practically the same as that of 1549 and follows ancient custom. In cases of very infectious sickness the body is not taken into the church.

The anthems. The *first* has always been said by every part of the Church that has had a written service, and it is still used by Easterns, Romans, and many Nonconformists. Our Lord when He said these words provided a form fitting to be used everywhere and for ever over His servants

(S. John xi. 25, 26). It was an antiphon at burial in the *Sarum Manual*.

The *second* is a respond in the Vigils of the Dead, from Job xix. 25-27.

The *third*, from 1 Tim. vi. 7 and Job i. 21, was added in 1549. No service opens more grandly than this: the notes of faith and hope sound so clearly forth. The combination too of the words of our Lord with those of the man of Uz and the Apostle of the Gentiles shows how catholic is death, and catholic also the hope of the resurrection.

The psalms. In the mediæval services a great many psalms were sung. In 1549 they were reduced to three, and another as the introit to the Communion. From 1552 to 1662 there were no psalms at all, which must have made the service very doleful. In 1662 new psalms were chosen, xxxix. as appropriate for a young person (cf. verse 6). It is the composition of David, and is supposed to have been made after Absalom's death. Psalm xc. is more suitable for an old person (cf. verse 10). It is with great probability ascribed to Moses during the wanderings in the wilderness.

The lesson contains the clearest teaching in the Bible about the resurrection of the dead, part of it was read as the epistle in the Mass for the dead. A clear analysis of the thoughts in this closely reasoned chapter is given in Bishop Barry's *Teacher's Prayer Book*.

The American Prayer Book allows a hymn or anthem to be sung here as the body leaves the church, or the Creed to be said, or 'fitting prayers' out of any part of the Prayer Book. In our Church it is not unusual to sing the *Nunc Dimittis*. The use of the Creed is very suggestive.

The anthem is taken in part from Job (xiv. 1, 2). It was used in the Sarum office. The latter part, 'In the midst of life,' etc., was an antiphon read at compline during part of Lent. It is ascribed to Notker, a monk of S. Gall, in Switzerland, in the ninth century (who also composed the *Dies Iræ*), and is said to have been composed by him whilst he watched

the peasants engaged in dangerous occupations on the rocks of S. Gaul. It became extremely popular in Germany, and was sung on all melancholy occasions (cf. Blunt's *Annotated Prayer Book*). It is indeed a solemn and noble composition and expresses what must be the thoughts of all when the grave is open before them. It was a wise choice which our Church has made to use it on that occasion.

Earth cast upon the body. In 1549 this was done by the priest. In earlier days he cut the first sod in the form of a cross. The present rubric is from 1552. The custom of casting earth upon the body is so natural that it is not surprising that it was at times ceremonially performed by the Romans.

The committal. These words have undergone considerable change. In the old service the form was '*Commendo animam tuam Deo Patri omnipotenti: terram terræ, cinerem cineri, pulverem pulveri; in nomine Patris et Filii et Spiritus Sancti.*' In 1549 this was almost literally translated with an addition, 'I commend thy soul to God the Father Almighty, and thy body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of resurrection to eternal life through our Lord Jesus Christ, who shall change our vile body that it may be like to his glorious body, according to the mighty working whereby he is able to subdue all things to himself.'

The committal of the *soul* to God was omitted in 1552. At the same time the words *Forasmuch as it hath pleased*, etc., were prefixed by the Puritan party: the same words were also strongly condemned by that party in 1662, and have been often objected to since. Over certain persons they stretch Christian charity almost beyond what it can bear, whilst there is no *legal* authority for refusing the service. The American Prayer Book has not adopted the words of our Prayer Book, but has altered them and incorporated words from the burial at sea. The Prayer Book of 1662 made an alteration, which, though small, is of considerable significance, by inserting the word 'the' in 'sure and certain hope of *the* Resurrection,' thereby making the statement general instead of particular.

I heard a voice (Rev. xiv. 13). An antiphon from the old services. The present wording (1662) does not follow the more literal Bible translation.

The Lesser Litany and Lord's Prayer are taken from the *Sarum Manual*, but the old prayers for the deceased have been omitted; only parts of them appear in our present prayer and collect.

Almighty God, etc. The first clause is taken from the old prayer, the rest is from 1552. In 1549 the following words were used: 'Grant, we beseech thee, that at the day of judgment his soul, and all the souls of thy elect, departed out of this life, may with us and we with them, fully receive thy promises and be made perfect altogether, through the glorious resurrection of thy Son Jesus Christ our Lord.' The concluding prayer of 1549 has also been consulted. It prayed very directly for the dead person.

The collect was composed in 1552. The last clause is taken from the Communion service: the name also, *collect*, reminds us that this was to be used as the collect for the Eucharist for the dead. The Epistle was 1 Thess. iv. 13-18; the Gospel S. John vi. 37-40.

The grace, etc., added in 1662; originally the service went on to the Holy Communion.

The two concluding prayers show clearly that the service was supposed only to be used for those who died in communion with the Church. The American Prayer Book has altered both these prayers by leaving out the personal references, and thereby has avoided the difficulty of their use when they are unsuitable.

THE CHURCHING OF WOMEN

This service has always been used in the Church, and has been inherited from the Church of Israel. The Virgin Mary attended it. In the Eastern Church the time when it is to be used is still on the fortieth day, as it was with her. There has been very little change made in the service, which is much the same as in the *Sarum Manual*, with the addition of the opening address. It is not a service where doctrine is prominent.

The Title dates from 1552; before that it was called 'The Order of the Purification of Women.' The meaning of the change was that it was intended to make *Thanksgiving* preponderate over Purification. The Divine birth of our Lord has given a holier meaning to birth; cf. 'By Thy holy nativity' (Litany).

The Rubric.—In the *Sarum Manual* the service was at the church-door. In 1549 it was 'nigh unto the quire door.' In 1552 it was 'nigh unto the place where the table standeth.' The present order is from 1662.

Decently apparelled (1662). The old custom was for the woman to wear a white veil; in some churches such veils were kept for the purpose. There seems to have been difficulty with the Puritans in getting them worn, hence the present rubric.

Forasmuch as. The same as in 1549, except that the words 'and your child baptism' were left out in 1552 after 'deliverance,' and at the last revision the last word was altered from *pray* to *say*.

Psalms cxvi. and cxxvii. were chosen in 1662, instead of cxxi., which had always been sung. The reason for two psalms is that the cxvi. is more appropriate if the child has died (there were two in the *Manual*, cxxi. and cxxviii.); a few necessary alterations have been made in it from the Prayer Book version. The rest of the service follows the *Sarum Manual*; the doxology was added to the Lord's Prayer in 1662, and at the same time slight verbal alterations were made in the final prayer.

There is no blessing at the end, because the woman is

supposed to proceed to Holy Communion, which is stated to be *convenient*, i.e. consistent or fitting. The American Prayer Book directs the offerings to be given 'to the relief of distressed women in child-bed.' The offerings are, however, really to be considered as part of the Communion offertory.

The last rubric.—In 1549 the woman was directed to 'offer her chrysom' (cf. Baptismal Service). If the child had died, however, it was buried in the chrysom, and hence called a 'chrysom child.'

THE COMMINATION

The *Commination*, i.e. *warning* or threatening, is a survival of the ancient severe discipline of the Church, which is referred to in the exhortation with which it commences.

The idea of the commencement of the service is from the 'Greater Excommunication,' which was read four times a year. The portion to the end of the homily dates from 1549, and the severity of its tone shows that the compilers felt it necessary to protest strongly against antinomian heresies which made light of sin with most dangerous results. The evil was even more pronounced in 1552, when the service was ordered 'to be used divers times in the year,' and the service, instead of being simply headed, 'The first day of Lent, commonly called Ash Wednesday,' was styled, 'A commination against sinners.' The present title dates from 1662.

The latter part from the Psalms is taken from a similar service in the Sarum Missal, when all the penitential psalms were used, and five other collects besides that which is still retained. The penitential psalms are still all of them used on Ash Wednesday, Psalm li. here, and the others as proper psalms. The prayer, 'O most mighty God,' is adapted from the service for the blessing of the ashes with which a cross was marked on the foreheads of the people.

The general supplication, 'Turn thou us,' is founded on Joel ii., which is still the epistle for Ash Wednesday.

The blessing, which seems somewhat out of place, was added in 1662; there was none in the old service, as it preceded the celebration.

THE PSALMS

The Psalms have always occupied a prominent place in religious education : both amongst the Israelites and in the early Church they were learned by heart in infancy. Thus we are told of early Christian education in Syria, 'Let the pupils first read the Psalms of David, then the New Testament, then the Old.' David commanded to 'teach the children' the psalm called 'the Song of the Bow,' which is not included in the Psalter (2 Sam. i. 18). We may well believe that our Lord Himself learned at His Mother's knee the twenty-second Psalm, which He quoted on the Cross. The verses of eight psalms are in alphabetical order, as a help to their being learned by heart. Thirteen have the heading *Maschil*, *i.e.* instruction, which has reference to teaching. The early acquaintance with the Psalter has caused it to be more often quoted in the New Testament than any other book (one hundred and sixteen out of the two hundred and eighty-three Old Testament quotations are from the Psalter).

THE TITLE

The Hebrew name for the book is 'Praises,' *Tehillim*, but in the New Testament it is called by our Lord and others by the name that has been universally adopted by the Church. 'David himself saith in the Book of Psalms' (S. Luke xx. 42; Acts i. 20). The word is derived from the sound made by the vibration of the strings of a lyre or harp.

CHARACTERISTICS OF THE PSALMS

1. They are *lyrical*, *i.e.* (a) they were written for musical accompaniment (a great argument, if one is needed, for the use of musical instruments in public worship still); (b) they express the feelings of the writer; they are not epic, *i.e.* narrative, nor dramatic like the Book of Job.

2. They are direct, plain, and easily understood, not enigmatical like Proverbs.

3. They are *natural*; (a) the voice of nature peaks out directly and clearly, the images are drawn from nature: the sea, the hills, the cattle, the trees, the whirlwind, the storm, the darkness, the drought, and a thousand other natural phenomena are used to interpret the writer's thoughts; (b) *Human* nature speaks out in them without disguise or paraphrase, the ring of human nature sounds clear as a bell; and as human nature is the same everywhere and at all times, the psalms find an echo in all hearts that are natural.

4. They are intensely *devotional*. The soul of man is in touch with God, whether in sorrow or in joy. They are 'the poetry of friendship between the spirit of man and the spirit of God' (Keble). God's love is never clouded; however dark the night may be the sun breaks out in the morning: there is only one (Psalm lxxxviii.) that ends in utter gloom; its last word is literally 'darkness.' It is the saddest of all; there is no hope, no ray of light in it at all, except the expression with which it opens, 'O Lord God of my salvation.' In all others there is some thanksgiving or joy, generally most emphatic in the last verse. It is this devotional character that has endeared the psalms to all faithful people; nowhere else can words be found which more aptly express the feelings, in all circumstances, of God's people.

5. They are eminently *national*; a firm belief in the future welfare of the people is very marked; they give voice also to the feelings of the oppressed and the poor: though they are many of them the words of kings, yet they could not more plaintively express the thoughts of beggars.

6. They are extremely *emotional*: all the varied phases of human and spiritual life pass rapidly along: the variety and suddenness of them prevent their becoming wearisome.

These and many other characteristics have made the psalms, not only the chief handbook of public worship, but the constant companion of private devotion also.

THE PRAYER BOOK VERSION

The Prayer Book version of the Psalms is from the 'Great Bible,' seven editions of which came out from 1539-1541. This is founded on Miles Coverdale's translation (1535), which was allowed to be circulated in the following year, and Tyndale's New Testament (1525), and Pentateuch (1530), together with other translations. When in 1662 portions of the Bible not intended to be sung were altered to the authorised version (1611), the psalms and other canticles were retained in the old version, as they were so well known, and more easy to sing. It is much to be regretted, however, that the brackets have been left out by the printers without any authority ;¹ they were retained in the sealed Prayer Book, and ought to be restored, *e.g.* in the *Venite*, verse 7, should be 'For he is [the Lord] our God ; and we are,' etc. The words 'the Lord' not being in the original. This version is very beautiful, and in strong, healthy English ; there are, however, mistakes which it is to be hoped will some day be set right, without spoiling the beauty of words which have been on the lips and in the hearts of so many generations.

' THE ORDER HOW THE PSALTER IS APPOINTED
TO BE READ '

It was a manifest improvement when the direction under the above heading was inserted in the Prayer Book, 1549, by which the Psalter was divided into sixty portions, to be read through in monthly course. It is not known what system of reading was adopted in the early Church ; the earliest systems known are extremely complicated. That, however, which prevailed most widely before the Reformation dated from the time of Gregory. The whole of the psalms were to be read in the week, but the arrangement was continually interfered with by proper psalms. The first half of the Psalter was sung at the

¹ A few, however, have been retained, *e.g.* ii. 12 (yea, but a little).

earlier services, the latter at the later. Matins and vespers had variable psalms; the other hours had fixed psalms (Tables of the Psalm-courses may be found in Blunt's *Annotated Prayer Book* and in the *Prayer Book Interleaved*).

There is an objection to our method (as there probably would be to any method), that sometimes very sad psalms, like the lxxxviii. or li. may come on such a day as Trinity Sunday. Also a manifestly evening psalm, e.g. iv., comes in the morning. (It is strange that this psalm, which was used daily at compline, was not adopted in 1552 as an alternative to the *Nunc Dimittis* instead of Psalm lxvii.)

Manner of singing.—The most ancient custom in the Christian Church seems to be that which now prevails of alternate singing; for Pliny, in his celebrated letter to Trajan (112 A.D.), describing Christian worship, says the people were accustomed to meet before dawn and 'sing a hymn alternately.' This method was derived from the Church of Israel, and many psalms bear internal evidence of their having been composed for antiphonal use. Other methods, however, have prevailed, such as the very early method of the whole congregation singing throughout, or of the precentor singing the verses with uneven numbers, and the choir or congregation, or both, singing the even verses. It is evident that the early Church avoided the use of *musical instruments* in worship, as they had been too closely associated with heathen rites and abominations. But musical instruments, especially the organ, which is a development of the pan-pipe, were used very early in England for purposes of worship. The Anglo-Saxons were a musical people, and monasteries had their organs at an early date. The British were also musical, but do not seem to have used musical instruments for purposes of worship. Organs of some sort were known in the eighth century in England, though still looked upon as great rarities on the Continent. They were common in the ninth century, and about 950 one was erected at Winchester with twenty-six bellows, blown by seventy strong men, 'covered with perspiration,' which was heard throughout the

city. In the same century S. Dunstan constructed many organs. Not only organs, but all kinds of musical instruments have been used in divine worship, as they are at times still.

Metrical versions of the psalms are found printed at the end of certain Prayer Books, chiefly the versions of Sternhold and Hopkins, which began to come out in 1538, and Brady and Tate in 1695. They were frequently sung in churches, and some of them are still to be found in nearly all modern hymn books.

The Psalter was not only the hymn book of the Church of Israel, it was also the manual of private devotion. It was used in both ways by our Lord Himself. He quotes it more often than anything else. He used it 'in temptation in the wilderness; in parables; in argumentative discourses; in prophetic application; at the Passover; in the High-Priestly prayer; from the Cross; on the Resurrection Morn' (Bishop Alexander). Naturally His followers have made more frequent use of it even than the Hebrews themselves.

[The teacher who wishes to study the Psalter is recommended to read the introduction to the psalms in the S.P.C.K. Prayer Book, and in Bishop Barry's *Teacher's Prayer Book*. Also very useful books accessible to teachers are Gladstone's *Psalter*, which contains a concordance to the Prayer Book version (as also does the S.P.C.K. Prayer Book), and Dr. Driver's *Parallel Psalter*.]

It would be manifestly out of place to give a commentary on the psalms. The following notes will be directed towards the explanation of obscure and archaic renderings in the Prayer Book version and to the explanation of their liturgical use. The headings in the Bible version are explained in the *Oxford Helps to the Study of the Bible*.

The Division of the Psalter into five books was made at an early but uncertain date by the Hebrews, possibly because of the five books of Moses. Book I. (i.-xli.) The first hymn book in the world; all ascribed to David, except i. and ii., which form an introduction, and x. and xiii. The book has special

reference to our Lord. Book II. (xlii.-lxxii.) Psalms of the Levitical choir; intensely national for the Jews; for us they refer to the Holy Catholic Church. Book III. (lxxiii.-lxxxix.) Psalms for liturgical use, collected in the reign of Jehoshaphat. Book IV. (xc.-cvi.) Collected probably in Hezekiah's reign. Book V. (cvii.-cl.) Collected certainly at the return from the captivity, and therefore full of thanksgiving.

The *Penitential Psalms* (vi., xxxii., xxxviii., li., cii., cxxx., cxliii), with perhaps some reference to the *seven deadly sins*.

The *Hallel Psalms* (cxiii.-cxviii.). Sung at feasts, especially at the Passover: the last four of these must have been the 'hymn' which our Lord sang with His disciples after the Institution of the Eucharist, so closely do the two feasts overlap each other.

It cannot be too strongly insisted that when the psalms are learned by heart they should be learned from the Prayer Book version.

NOTES ON THE PRAYER BOOK VERSION OF THE PSALMS

(Words in brackets so appear in the 'sealed books'; they are not in the original Hebrew; only the more important instances will be noticed.)

Pp. = Proper psalm. The Authorised Version is quoted where that translation is more literal.

I. An introduction to the first book.

5. (from the face of the earth.)

II. Also an introduction. *Pp.* Easter M. Appropriate throughout, but especially verses 6, 7. *This day* = Easter Day.

10. *learned*, *i.e.* taught, admonished.

III. A morning psalm after the introduction, a morning (iii.) and evening (iv.) psalm follow.

IV. An evening psalm and so used at compline; it is unfortunate that the present arrangement makes it a morning psalm.

2. *leaving*, *i.e.* lying, from Anglo-Saxon *lēds*, false. Cf. verse 6.

8. (and oil.) The Authorised Version translation is more correct, 'more than in the time that their corn and wine increased.'

V. A morning psalm, and so always used both in the East and West.

3. *look up*, lit. watch, or *look out*, as a watchman does as soon as the sun rises, or as Elijah sent his servant to *look out* for the answer to his prayer. The same word is used in Heb. ii. 1, where its meaning is explained.

VI. Penitential psalm and *Pp.* for Ash Wednesday M.

5. *the pit*, Sheol, Gk. Hades. The Hebrew knowledge of a future life was vague, and therefore at times dismal: this is only natural as God had revealed little on the subject; yet individual souls had certainly grasped the truth through personal knowledge of God and His ways. Jacob knew it, David knew it (cf. Ps. xvii. 16). Amongst the people, however, there was nothing like the definite expectation of the Egyptians, for instance, nor so much as the Greeks and Romans possessed. So far from being an argument against the truth, as we believe it now, it is an argument in its favour; false religions, *e.g.* Mohammedanism, have had no hesitation in mapping out heaven very clearly.

7. The Authorised Version is more correct, 'Mine eye is consumed (*i.e.* wasted away) because of grief.'

VII. **7.** *for their sakes*, etc., should be 'and over it (*i.e.* the congregation) do thou return on high' (*i.e.* as judge).

11. **My help cometh of God**, *i.e.* my shield is of God (lit. is upon God).

12. (strong and patient.)

14. **He ordaineth his arrows** = He maketh his arrows fiery.

16. (for other.)

17. **travail**, *i.e.* mischief.

VIII. Pp. Ascension Day M. from 1, 'thou that hast set thy glory above the heavens,' and 5, 'to crown him with glory and worship.' This is a favourite psalm to teach children on account of verse 2.

IX. 6. Lit. the enemy is cut off, they are ruins for ever.

12. He that requireth blood remembereth them.

14. Ports, *i.e.* gates.

17. **Hell**, *i.e.* Sheol, Hades.

X. 3. The latter half of the verse is very difficult to translate; it probably means he blesseth the covetous, he despiseth the Lord.

4. Another difficult verse; it probably means, The wicked in his scorn (lit. according to the height of his nostril) saith He (God) will not require (it). 'There is no God' is the sum of his devices.

11. The first part of the verse refers to the poor; the latter to the oppressor. There should be only a comma at the end of verse 9, 'so he is crushed and sinks down: the helpless fall by his (*i.e.* the oppressor's) mighty ones.'

17. The Authorised Version with alteration of the punctuation is fairly literal. 'Break thou the arm of the wicked, and as for the evil man seek out his wickedness till thou find none,' *i.e.* because he has utterly perished.

XI. 3. Cf. Authorised Version, 'If the foundations be destroyed what can the righteous do?'

5. (the poor.) Cf. Authorised Version, 'His eyes behold.'

6. **Alloweth**, *i.e.* approveth. Cf. Baptism Service, 'alloweth this charitable work of ours.'

8. The upright behold his face. Cf. S. Matt. v. 8.

XII. 1. (me.)

6. (and will set him at rest.)

9. Cf. Authorised Version, 'when the vilest men are exalted.'

XIII. Used in the Eastern Church as an evening psalm from verse 3.

6. (yea, I will praise the name of the Lord most Highest.) These words are in the LXX and Vulgate, but not in the Hebrew.

XIV. 2. (no not one) quoted from verse 4.

Verses 5-7 are not in the Hebrew and in few copies of the LXX. They got into the Bible from Romans iii. 10-18, but there S. Paul is quoting from other passages of the psalms and from Isaiah. They are not in the Authorised Version.

9. (even where no fear was.)

This psalm is almost identical with liii.

XV. Pp. Ascension Day M., from verse 1.

4. Cf. Authorised Version, 'In whose eyes a vile person is contemned ;

but he honoureth them that fear the Lord. He that sweareth to his own hurt and changeth not.'

XVI. 11. hell=Sheol, Hades. Cf. vi. 5.

XVII. 13. Which is a sword of thine should be *by thy sword*.

XVIII. This psalm occurs also in 2 Sam. xxii., with variations.

4. **hell**=Sheol.

6. (hotly.)

10. **He rode upon the cherubins**: more lit. in Authorised Version 'he rode upon a cherub.'

11. The punctuation rather obscures the meaning. 'He made darkness his hiding-place, his pavilion round about him, gloom of waters, thick clouds of the skies.'

15. **the round world**. 'Round' is not in the original nor in the Authorised Version. The rotundity of the earth was not, so far as we know, discovered when David wrote this psalm.

18. **Prevented**. This word has got in from the Latin version of the psalms. *Prevent* (*provenire*) means to come before one's face, to confront, to anticipate, whether with a bad purpose as a wild beast confronts its prey, so here, or to go before as a guide. Cf. 'Prevent us, O Lord, in all our doings'; also collects of Easter Day and Trinity xvii. The word here means they confronted me, or came upon me, with hostile intent.

49. (cruel.)

XIX. Pp. Christmas Day M. Naturally this has always been a favourite psalm in the Church; besides being a Christmas psalm it was used at Ascensiontide, Trinity, and several holy days. Its use at Christmas is from verse 1, which reminds us of the songs of the angels which the shepherds heard. Also from 5 and 6, which proclaim the rising of the Sun of Righteousness whose light is to shine through the whole earth. Our Lord said, 'I am the light of the world' (S. John ix. 5). He also said of His disciples, 'Ye are the light of the world' (S. Matt. v. 14). S. Paul (Rom. x. 18) quotes verse 4 as a prophecy of the spread of the Gospel.

It should be noticed that this rising of the Sun of Righteousness is preceded by the revelation of God in nature; it is followed by the revelation of Him in the law, that is, in His word, whether as revealed in the Bible or as taught by the Holy Spirit. The Epistle of the day has the same idea of light 'the brightness of his glory,' and the Gospel also expresses the same truth, 'the light shineth in darkness.'

2. **certifieth**. Authorised Version 'night unto night *showeth knowledge*.'

4. Their **sound**. There is little doubt that the Authorised Version translation is more correct; **their line**, i.e. the measuring line of their dominions.

XX. 6. Wholesome, i.e. healthful. [*Whole* with the termination *some* which is found in many Teutonic languages, and is of the same root as *same*; e.g. *gladsome* means having a considerable amount of gladness; *lonesome*, *mettlesome*, *meddlesome*; cf. the termination *ly*=like.] The Authorised Version instead of wholesome strength has *saving* strength; the literal translation of the Hebrew is, By the strength (or strong acts) of salvation of his right hand.

9. Authorised Version more correct. 'Save, Lord,' lit. the king hear us when we call.

XXI. Pp. Ascension Day M., which has been called the 'Coronation day of Christ.' Verse 3 is very appropriate, 'Thou settest a crown of pure gold upon his head.'

3. **Prevent** (cf. xviii. 18), lit. 'thou comest to meet him with blessings of goodness.

(Psalms xx. and xxi. are pp. for the king's accession.)

XXII. Pp. Good Friday M. It is mentioned by S. Augustine as so used. There is no satisfactory interpretation of this psalm, except as Messianic, so the Jews themselves have always interpreted it. Our Lord said the first verse aloud upon the Cross, and perhaps repeated to Himself the whole of it. Some have denied the Davidic authorship because they cannot find any time of his life when he was in such distress; but they cannot suggest any one who was ever in such straits, consequently they fall back on a *national* interpretation of it, whereas no psalm is more individual, and 9 and 10 could not be applied to the nation. For Christians the matter is perfectly clear, for both S. Matthew (xxvii. 35) and S. John (xix. 24) expressly state that the psalm is prophetic of the sufferings of Christ. Also Heb. ii. 12 puts verse 22 into the mouth of our Lord. Almost every detail of our Lord's Passion is foretold.

1. (look upon me.)

16. (many.)

17. **They pierced**, lit. *they dug into*. The present Hebrew text has instead of *they pierced*, 'like a lion (about) my hands and my feet.' The text seems to have been altered, and very feebly, for a lion does not 'bite pieces out' of the hands and feet. The matter is discussed at length in a note in the *Speaker's Commentary*.

20. **Darling**, lit. *my only one*, i.e. my soul or life.

31. (My.) Authorised Version more lit. A seed shall come; in 32 also (the heavens) should be in brackets; they are not in the original nor in the Authorised Version. 'They shall come and shall declare his righteousness.'

XXIII. This psalm which is so often from its imagery taught to children is at least quite as appropriate for the old. It is best to teach it from the Prayer Book version, though the sense is certainly somewhat weakened by the future tense being used instead of the present.

6. **for ever**, lit. for length of days.

XXIV. Pp. Ascension E., from verses 3, 7-10. One of the fixed psalms for the first day of the week in the Temple. It was made by David on the occasion of the Ark being brought to Zion. The striking reference to our Lord's Ascension has always been recognised by the Church.

1. The London teacher will not fail to remind children that the words are carved in the central stone of the Royal Exchange; they are said to have been put there at the wish of the Prince Consort.

4. (his neighbour.)

7. The psalm is evidently for antiphonal singing. These words have been taken as the model of our king's entry into London at Temple Bar.

XXVI. Appointed for the private preparation of the priest before celebration.

XXVII. The first words are the motto of the University of Oxford, 'Dominus illuminatio mea.' Cf. first words of Psalm xxiv.

15. **I should utterly have fainted** is not in the Hebrew ; cf. Authorised Version. The verse is an exclamation, 'If I had not believed !' etc.

XXVIII. 1. **Think no scorn of me**, lit. 'Be not silent to me,' Authorised Version.

3. (neither destroy me.)

9. **Wholesome**, cf. xx. 6, 'saving strength,' Authorised Version.

10. Quoted in *Te Deum* and in the *preces* Morning and Evening Prayer.

XXIX. 1. (bring young rams unto the Lord.) Cf. Authorised Version *O ye mighty*, lit. sons of God, *i.e.* the angels.

6. **Sirion**, the Sidonian name of Hermon ; cf. Deut. iii. 9. It means 'glimmer' or 'breast-plate,' from its summit of ice.

7. **Cades**, *i.e.* Kadesh, Authorised Version.

8. **Discovereth**, *i.e.* uncovereth, strippeth bare.

XXXI. Verses 1-6 are the second compline psalm, and are more appropriate for the evening than for the morning as they now come.

6. Our Lord's last word from the Cross (S. Luke xxiii. 46).

XXXII. One of the penitential psalms, therefore Pp. for Ash Wednesday M.

10. (and casteth out the counsels of princes.)

XXXV. 15. **Mouths**. The old reading was *mowes* (from the Fr. *moue*, a wry face ; cf. Browning, 'makes mock and mow'). The sealed books, either by accident or design, had the alteration, but copies appeared for some years with the word *mowes*.

16. **With the flatterers were busy mockers**. The words are literally 'like the profane jesters of cakes,' *i.e.* parasites who get a meal by their profane jests. The Authorised Version has 'with hypocritical mockers in feasts.'

17. **Darling**. Cf. xxii. 20. My only one.

XXXVI. 1. The Authorised Version translates more literally. 'The transgression of the wicked saith within my heart,' though the correct reading is almost certainly 'within *his* heart.' The words mean that the voice of sin speaks in the heart of the wicked.

3. **Verily thou shalt be fed**. So also in Authorised Version, but the words are literally 'feed truth,' which probably means 'cultivate faithfulness.'

XXXVII. 11. Quoted by our Lord as one of the Beatitudes. S. Matthew v. 5.

14. **conversation**, *i.e.* dealing. Cf. First Exhortation in Holy Communion. The words mean 'such as are of an upright way.'

20. **the fat of lambs**. So also Authorised Version, but the words mean literally the preciousness of fields, *i.e.* the flowers of the field.

29. (The unrighteous shall be punished.)

36. like a green-bay tree. Better as Authorised Version margin, 'a green tree that groweth in his own soil.'

37. (his place.)

38. More lit. in Authorised Version, 'Mark the perfect man and behold the upright: for the end of that man is peace.'

XXXVIII. One of the penitential psalms and therefore Pp. Ash Wednesday M.

14. **Reproofs**, i.e. disproofs, a judicial word—no arguments in reply.

16. (Even mine enemies.)

17. **am set in the plague**. Better as Authorised Version, 'am ready to halt,' i.e. on the very point of falling.

XXXIX. Pp. Burial Office.

4. (at the last.)

5. **that I may be certified how long I have to live**. More lit. in Authorised Version, 'that I may know how frail I am.'

6. **Living**. Cf. Authorised Version 'at his best state.'

12. (fretting a garment.)

XL. Pp. Good Friday M. Verses 8-10 are specially appropriate on that day. Although the psalm is well suited for the gloom of Good Friday yet there is the promise in it of the Easter dawn.

8. **Mine ears hast thou opened**: lit. *digged*, i.e. given him an understanding ear; in Heb. x. 5 the verse is quoted from the LXX, 'a body hast thou prepared me,' from the custom (Exod. xxi. 6) of piercing a slave's ear as a mark of servitude. The adoption of the LXX version of the passage in that epistle shows the value of that version of the Old Testament. The meaning of the two expressions is much the same. Cf. Wordsworth on Heb. x. 5.

XL I. 1. (and needy.)

8. **Let the sentence of guiltiness proceed against him**. More lit. in Authorised Version, 'An evil disease, say they, cleaveth fast unto him.' The words represent what his enemies 'whisper' against the sufferer.

9. **Hath laid great wait for me**. Authorised Version, 'hath lifted up his heel against me,' i.e. to trip him up. So it is quoted by our Lord in reference to Judas (S. John xiii. 18).

12. **And when I am in health**. Authorised Version, 'in mine integrity,' i.e. because of my integrity.

13. Not part of the psalm, but the doxology to the first book of psalms, which closes here.

XL II. 4, 5. The words literally are, 'these things will I remember and will pour out my soul upon me, how I went on in the crowd, how I marched with them into the house of God, with the voice of joy and praise, a multitude keeping festival.'

8. Cf. Authorised Version, 'Therefore will I remember thee from the land of Jordan and the Hermonites (lit. the Hermons), from the hill Mizar.'

12. (that trouble me.)

XLIV. 20. Dragons = jackals.

XLV. Pp. Christmas M., especially from verses 4, 5. It has always been used as a Christmas psalm. No psalm is more certainly Messianic. The King is divine. His throne endureth for ever and ever. It seems unlikely that the psalm was composed for any human nuptials; the words are unsuitable to Solomon, much more to Joram of Judah, who married Athaliah of Tyrian blood. The last verse especially shows that the psalm refers to Christ and His Church.

9. Lit. 'Out of the ivory palaces stringed instruments make thee glad.'

10. Authorised Version correctly 'upon thy right hand did stand the queen in gold of Ophir.'

(wrought about with divers colours.) A curious addition.

12. (God) the word is not in the original, though its omission does not alter the meaning.

14. **within.** May mean 'in the women's apartments.'

XLVI. 4. Authorised Version, 'There is a river the streams whereof make glad the city of God.' The allusion is to the waters of Shiloah, called afterwards Siloam.

5. **and that right early.** Lit. when the morning breaketh.

XLVII. Pp. Ascension Day E., from verses 6, 8.

9. For God which is very high exalted. Cf. Authorised Version, 'for the shields of the earth belong unto God: he is greatly exalted.'

XLVIII. Pp. Whitsunday M. It was also used in the Church of Israel at Pentecost.

3. (Of the earth.)

XLIX. 5. Heels, *i.e.* supplanters.

14. Hell. Sheol; but the Authorised Version is probably right in translating the word the grave.

L. 21. (Wickedly.)

LI. One of the penitential psalms, and therefore used on Ash Wednesday. It has always been used throughout the Church on solemn occasions, as in the Communion of the sick and at the burial of the dead.

1. (great.)

15. Quoted at the beginning of Morning and Evening Prayer.

LIII. Cf. xiv.

LIV. Pp. Good Friday M., especially from verse 6. It is only in the English ritual, however, that it is so used, and it is not particularly appropriate.

6. **Comfortable.** Cf. Authorised Version; correctly 'good.'

LV. 13. (peradventure.)

16. hell, sheol, *i.e.* the grave.

LVI. 5. Mistake. Authorised Version, wrest, *i.e.* pervert.

8. **Flittings.** Authorised Version, wanderings.

LVII. Pp. Easter M., especially from verses 6, 8-12.

LVIII. 1. Cf. Authorised Version, 'Do ye indeed speak righteousness, O congregation,' etc., but the Hebrew is very obscure. It has been conjectured that the words mean 'will ye indeed utter long silent judgment, without the words 'O congregation.'

8. **So let indignation vex him as a thing that is raw.** Better as Authorised Version, 'He shall take them away as with a whirlwind, both living and in his wrath.' The words describe the camp-fire swept away by the whirlwind, and should probably be translated 'the whirlwind shall sweep away both the green and burning (thorns).'

LIX. Among the people. Authorised Version, 'by thy power.'

LXII. 3. The verse should probably be translated 'How long will ye all of you rush at a man to crush him like a bowing wall, a tottering fence.'

LXIV. 6. Lit. They scheme wickedness, (they say) 'we have made a well-schemed scheme, the inward thought of every man and his heart is deep.'

LXV. 1. The marginal reading of the Authorised Version is probably correct, 'Praise is silent,' i.e. is offered to thee in silence (in Jerusalem).

8. **The outgoings of the morning and evening,** i.e. the quarters whence morning and evening come, the east and west.

LXVI. 2. Psalm to be used at sea. **Be found liars unto thee.** Here the Prayer Book version expresses the sense better than the Authorised Version, 'submit themselves unto thee.'

LXVII. Cf. Solemnization of Matrimony, also Evening Prayer.

1. (and be merciful unto us.)

LXVIII. Pp. Whitsunday M., as it was used by the Jews for the feast of Pentecost. It has been said that it was chosen for Whitsunday because of verse 11, 'The Lord gave the word, great was the company of the preachers,' but the word 'preachers' is feminine, 'the women that proclaimed the tidings.' But 32-35 make the psalm very suitable, as they prophesy the kingdoms of the world coming into the Church.

4. **Magnify him that rideth upon the heavens.** Lit. 'cast up a highway for him that rideth over the deserts.'

Jah. Early Prayer Books, even the 'sealed book,' have the strange misprint *Yea*.

6. **He is the God that maketh men to be of one mind.** Cf. Authorised Version and margin. The meaning is that God makes the *solitary* to dwell in a house.

runagates. Authorised Version, rebellious.

11. **preachers.** It should be remembered that the word is feminine and alludes to women singing after victory. Cf. Miriam, Deborah, the women who sang the praises of David.

12. **They of the household.** Authorised Version correctly, 'she that tarried at home.'

13. **Though ye have lien,** etc., lit. 'Will ye lie among the sheepfolds?'

Cf. the similar taunt of Deborah, Judges v. 16, 'Why abodest thou among the sheepfolds to hear the bleatings of the flocks?' The end of the verse is an ironical description of the laziness of country-life. 'The wings of a dove are covered with silver and her feathers with pale green gold!'

16. **Why hop ye so.** Lit. 'why look ye askance?'

26. **from the ground of the heart.** Authorised Version and margin more correctly, 'Ye that are from the fountain of Israel,' *i.e.* sprung from Israel.

30. Better as Authorised Version and margin, 'Rebuke the beasts of the reeds, the multitude of the bulls, with the calves of the people.'

31. **The Morian's Land,** *i.e.* the land of the Moors. Authorised Version, Ethiopia.

LXIX. Good Friday E. The psalm could not have been omitted on this day: its reference to Christ and His sufferings is quoted by Himself, by S. John, S. Peter, S. Paul, especially verses 9, 21, 22.

LXXI. Cf. Visitation of the Sick.

7. (that I may sing of thy glory.)

20. And thy faithfulness. Authorised Version, 'with the psaltery.'

LXXII. 6. **into a fleece of wool.** Authorised Version, lit. upon the mown grass.

8. **the flood,** *i.e.* the river Euphrates.

10. **Arabia and Saba,** as representing Asia and Africa.

16. **And shall be green in the city.** Authorised Version, 'and they of the city shall flourish like grass of the earth.'

WITH THIS PSALM ENDS THE SECOND BOOK. The Authorised Version has '*The prayers of David the son of Jesse are ended.*'

LXXIII. 4. The Authorised Version reads 'there are no bands (*i.e.* fetters) in their death'; but in this instance the Prayer Book version seems to have caught the sense of the Hebrew more clearly. The greatest trial of faith is the peaceful death of the wicked; but the psalmist is expressing his thoughts in a moment of depression. In 15-19 his difficulty is cleared up, for he learns 'in the sanctuary of God' what he cannot learn from the facts of life as he sees them, that there is retribution after death.

7. **They do even what they lust.** Authorised Version, 'they have more than heart could wish.' Neither translation is satisfactory; the passage means 'the imaginations of their heart overflow.' The word 'imagination' is used of 'figures painted or carved on walls, especially of heathen temples.' Cf. *Speaker's Commentary*: their heart is as it were an idolatrous shrine where their wickedness begins and whence it overflows.

10. Cf. Authorised Version, 'Therefore his people return hither: and waters of a full cup are wrung out of them.' The translation is more literal, but the Prayer Book version has caught the meaning better, which is that the prosperity of the wicked makes many to follow them, besides discouraging the righteous.

27. (in the gates of the daughter of Sion.)

LXXIV. 6. He that hewed timbers, etc. Cf. Authorised Version, 'A man was famous according as he had lifted up axes upon the thick trees.' The verse describes the attitude of those who destroyed the decorations of the temple.

7. **But now**, should be 'And now,' as Authorised Version.

10. **That understandeth any more**. Read as Authorised Version, that knoweth how long.

14. **dragons**, *i.e.* the symbol of Egypt.

15. **Leviathan**. This is the Hebrew word in English letters; it means a jointed monster, *e.g.* the crocodile. It is used as another symbol of Egypt.

LXXV. 3. When I receive the congregation. Better as Authorised Version margin, 'When I shall take a set time.' God is the speaker.

7. **the South**. Should be spelled with a capital; it means the desert.

8. **And why?**=For.

LXXVI. Thou art of more honour and might than the hills of the robbers. The more correct translation seems to be, 'Terrible art thou and glorious from the mountains of spoil.'

10. **The fierceness of them** is a curious misprint in most Prayer Books; for the 'fierceness of *other*,' written 'thē' in some Prayer Books.'

12. **refrain**, *i.e.* curb, from Latin *frenum*, a rein; the Authorised Version is correct: 'cut off,' the Hebrew word, is used. Cf. cutting off bunches of grapes.

LXXVII. 2. My sore ran and ceased not in the night-season. This is the explanation of the Jewish commentators, and is followed by the Authorised Version; it is probably incorrect, and should be 'mine hand was stretched out all the night (in prayers), and became not numbed.'

LXXX. 1. cherubims. Should be *cherubins*, or more correctly, *cherubim*.

11. **the river**, *i.e.* Euphrates.

LXXXI. 6. (making).

8. **strife**. Authorised Version, Meribah.

LXXXIII. 8. Assur, *i.e.* Assyria.

13. **wheel**, *i.e.* the dust caught up by the wind into a wheel or whirl.

LXXXIV. 6. misery. Authorised Version, *Baca*, or the balsam which grows in dry places; **the pools are filled with water**, *lit.* the early rain clothes it with blessings.

LXXXV. Pp. Christmas M., from verse 10.

8. (concerning me).

LXXXVI. 13. hell, *i.e.* Sheol, the place of departed spirits.

LXXXVII. 1. Her. Authorised Version, correctly 'His.'

3. **Rahab**=Egypt.

4. The words are spoken by God, and are a prophecy of the conversion of the Gentiles: 'I will name Rahab and Babylon among them that know Me. Behold Philistia and Tyre, with Ethiopia. This man was

born there.' God says He will adopt those of Tyre, etc., as born in Zion.

Morians. Cf. lxviii. 31.

7. 'The singers and dancers shall say "All my fountains are in thee,"' *i.e.* The rejoicing procession of newly made citizens will claim Zion as the origin of their joy.

LXXXVIII. Pp. Good Friday E. It is the saddest of all the psalms (cf. p. 433). Its Messianic meaning has always been claimed. There is none other woe than our Lord's to which such deep and awful expressions can apply: there are no words in the Bible more utterly desolate and desponding.

4. **Free among the dead.** There are many suggestions as to the meaning of this expression; it may mean free from earthly duties, desolate, cast away; it has also been translated 'my soul,' and 'my couch'—is among the dead.

10. **Shall the dead rise up and praise thee?** There is no doubt uttered here of the Resurrection; the words are 'Shall the Rephaim arise and praise Thee?' The Rephaim were an extinct race of giants, and the word is applied to the 'shades,' shall they come up as shades to praise Thee? Cf. Job xxvi. 5.

11. **destruction.** Abaddon, the abode of destruction. Cf. Job xxvi. 6.

15. **I am in misery,** etc. Cf. Authorised Version. More correctly, 'I am afflicted and ready to die from my youth up; while I suffer thy terrors I am distracted.' The meaning of the word translated 'distracted' can only be guessed at.

18. **and hid mine acquaintance out of my sight.** Authorised Version, 'and (put) mine acquaintance into darkness.' The meaning is even more sad—mine acquaintances are *darkness*. Darkness is instead of friends; with this word the psalm ends. (This psalm so much resembles the Book of Job that it has been attributed to him.)

LXXXIX. Pp. Christmas E., from the mention of the 'Covenant,' 3, 29, 34, 38, which was fulfilled by the will of our Lord of the seed of David. Cf. verses 4, 30.

11. **Egypt.** Authorised Version, Rahab. Cf. lxxxvii. 3.

15. **mercy and truth.** Cf. lxxxv. 10, another Christmas psalm.

50. **Praised be the Lord for evermore. Amen and Amen.** This is not part of the psalm, but the doxology ending the third book.

XC. Pp. Burial Office. The psalm is ascribed to Moses, and is generally accepted as his.

5. **As soon as thou scatterest them.** Authorised Version, 'Thou carriest them away as with a flood; they are as sleep.'

6. (dried up.)

14. **and that soon,** *i.e.* as in Authorised Version, 'early' in the morning.

XCI. A compline psalm. It is often naturally chosen for children to learn by heart. It is a psalm that has often been misused; it was misquoted by Satan at the Temptation, and the repetition of it has often been

made a mere charm to ward off danger; it should be pointed out to children that the promises of protection are only to those who 'abide under the shadow of the Almighty,' who are in the closest communion with God.

XCII. Used every Sabbath morning in the Temple.

12. (of the house).

XCIV. 13. **patience.** Better as Authorised Version 'rest.'

XCV. The *Venite*. Cf. notes in Morning Prayer.

7. (the Lord).

XCVI. Cf. 1 Chron. xvi. 23-33.

XCVIII. *Cantate Domino*. Cf. Evening Prayer.

C. *Jubilate Deo*. Cf. notes, Morning Prayer.

CI. 2. **O let me have understanding.** Better as Authorised Version, 'I will behave myself wisely in a perfect way.'

11. **soon**, *i.e.* early, morning by morning.

CII. Pp. Ash Wednesday (penitential psalm).

5. **my bones will scarce cleave to my flesh.** The Authorised Version is more accurate, 'My bones cleave to my skin.' Margin, 'flesh,' *i.e.* he is 'nothing but skin and bones.'

8. **are sworn together against me.** The meaning is, 'Curse by me. He is so miserable that his enemies take him as the very type of wretchedness, and say "Let such an one be as he is."'

11. **My days are gone like a shadow.** Authorised Version, 'My days are like a shadow that declineth.'

20. **and deliver the children appointed unto death.** The Hebrew is 'the children of death,' as in Authorised Version margin, which means 'those that are appointed to death.'

24. **in the midst of mine age.** Authorised Version, 'in the midst of my days,' *i.e.* before he has lived his full time.

27. **Thou art the same.** Lit. Thou art He. Cf. Is. xli. 4. In reference to the meaning of His name, Jehovah.

CIV. Pp. Whitsunday E., probably from verse 4, 'his ministers a flame of fire': it is very appropriate too, as describing the creative work of God with evident reference to Gen. i. God the Holy Ghost is the 'Life-giver,' therefore this eloquent and pious description of His creative power from eternity to eternity is very appropriate.

8. **They go up as high as the hills, and down to the valleys beneath.** The marginal reading of the Authorised Version gives a more accurate and intelligible translation, 'The mountains ascend, the valleys descend.'

16. **are full of sap.** Lit. have their fill, have abundance of rain.

18. **conies.** The old English word for rabbits; but the animal here mentioned is not a rabbit, though about the same size; its scientific name is *Hyrax*; it is only mentioned in three other places of the Bible, Lev. xi. 5, Deut. xiv. 7, where it is declared to be an unclean animal, and Prov. xxx. 26, 'The conies are but a feeble folk, yet make they their houses in the rocks.' The Phœnician name by which they were called,

sapan or *span*, has given its name to *Spain*, because from thence the Phœnicians imported the skins of the hyrax, and probably the animal itself. In the Revised Version margin it is called 'rock-badger,' but it is less like a badger than a rabbit.

19. **certain seasons**, *i.e.* fixed seasons.

21. **do seek their meat from God**. The earlier editions have *at* God, a use of the word which has disappeared.

26. **Leviathan**. Cf. note, lxxiv. 15.

CV. Cf. 1 Chron. xvi. 8-22. Where this psalm, together with xcvi. and parts of cvi., are said to have been given to Asaph by David, 'to thank the Lord' on the occasion of the Ark entering Zion. But the words 'this psalm' (1 Chron. xvi. 7) are not in the Hebrew, and the arrangement of the psalms there is probably of much later date.

15. **Touch not mine anointed**. The capital A is a mistake, from a supposed reference to Christ, but the word here is plural, 'touch not mine anointed ones.'

16. **all the provision of bread**. Authorised Version, 'the whole staff of bread.'

18. **the iron entered into his soul**. This is translated from the Vulgate; the Authorised Version from the Hebrew is more correct, 'he was laid in iron,' his soul entered into iron. We learn here that Joseph's sufferings in prison were more painful than we should expect from the account in Genesis.

19. **until the time came that his cause was known**. More correctly in Authorised Version, 'that his word came,' *i.e.* true, when his interpretation of the dreams proved correct.

22. **That he might inform his princes after his will**. Authorised Version 'To bind his princes at his pleasure.'

28. **and they were not obedient unto his word**. Authorised Version, 'they rebelled not against his word.' It is curious that these translations are contradictory; the Prayer Book is from the LXX; the Authorised Version is the correct translation of the Hebrew. 'They' refers to Moses and Aaron.

45. The Authorised Version concludes with 'Praise ye the Lord.' The same word which begins the next psalm.

CVI. 1. The Hebrew begins with 'Praise ye the Lord' (Hallelujah), as nine other Psalms do—cxl.-cxlii., cxxxv., cxlvi.-cl.

26. **lift he up his hand**, *i.e.* took an oath.

30. **Then stood up Phinees and prayed**. Authorised Version, correctly, 'executed judgment.'

32. **Of strife**. Heb. of Meribah.

36. **which turned to their own decay**. Read as Authorised Version, 'which were a snare unto them.'

48. The doxology to the fourth book; the Authorised Version with the Hebrew end, as the psalm begins, with 'Praise ye the Lord.'

CVII. Cf. Forms of Prayer to be used at Sea.

20. **from destruction**. Lit. from the gravepits.

34. **A fruitful land maketh he barren.** Authorised Version, 'A fruitful land into barrenness.' Margin, saltness; the allusion is to Sodom.

40. The verse is a direct quotation from Job xii. 21, 24, which the Authorised Version has noticed, and translates in both places: 'He poureth contempt upon princes, and causeth them to wander in the wilderness where there is no way.'

CVIII. Pp. Ascension Day E., from verses 5, 10. The psalm is taken almost word for word from psalms lvii. 8-12, and lx. 5-12.

1. (my heart is ready.) Not repeated in the Hebrew, though it is in lvii. 8.

with the best members that I have. An addition here; Authorised Version renders more literally 'with my glory.'

CIX. 5. Satan. Revised Version, margin, 'an adversary.'

30. **to save his soul from unrighteous judges.** Authorised Version, correctly, 'to save him from those that condemn his soul.'

CX. Pp. Christmas Day E., especially from verse 3, though the whole psalm is Messianic, and is quoted in the New Testament as well as by the early Church more often than any other. Our Lord Himself asserted its Messianic reference uncontradicted by His opponents (S. Mark xii. 35-37).

3. The translation seems to be 'the people offer themselves willingly in the day of thy might, in holy raiment, from the womb of the dawn is to thee the dew of thy young men'; i.e. as the dew born of the morning falls upon everything, so great shall be the host of thy young followers.

CXI. Pp. Easter Day M., the redemption from Egypt (verse 9), being symbolical of the redemption from the grave.

4. More lit. in Authorised Version, 'He hath made his wonderful works to be remembered, the Lord is gracious and full of compassion.'

CXIII. Pp. Easter Day E., evidently because it is one of the Hallel psalms. cxiii. and cxiv. were sung before the Passover; cxv.-cxviii. after the feast, and were therefore probably the hymn sung by our Lord before going to Gethsemane (S. Matt. xxvi. 30). This psalm is used by the Roman Church for a child's burial. A striking, though appropriate, use of such joyful words. 6 and 7 are quoted almost word for word from Hannah's song (1 Sam. ii. 8), and were in the mind of the Blessed Virgin Mary when she uttered the *Magnificat*; verse 8 was particularly appropriate to Hannah.

CXIV. Pp. Easter Day E. Cf. note above.

CXVI. Cf. Churching of Women.

CXVIII. Pp. Easter Day E. Cf. Note cxiii. Never was it more appropriate than upon our Lord's lips on Maundy Thursday, especially when we remember that verses 10-12 are in the Hebrew in the present tense, not in the past, as is both Authorised and Prayer Book versions.

2. (that he is gracious and.)

5. **heard me at large.** Authorised Version 'set me in a large place.'

26. Lit. 'Blessed be he that entereth [into the temple] in the name of the Lord: we bless you out of the house of the Lord.' It is a liturgical

psalm, and this verse was probably sung from the Temple as some procession entered.

CXIX. One of the eight alphabetical psalms, each section containing verses beginning with the Hebrew letter placed above the section, an arrangement adopted to make it more easy to learn by heart: in the translation this is no help. It is not a good psalm for children to learn, as they do sometimes, because its peculiar arrangement in the Hebrew interfered with consecutive thought. The thoughts in the psalm are very noble, and come from a heart, or hearts, profoundly suffering, and yet profoundly trustful. In every verse except 122 and 132 the law is mentioned under various synonyms.

29. **cause thou me to make much of thy law.** Authorised Version, Grant me thy law graciously.

61. **congregations.** Lit. snares.

68. **Thou art good and gracious.** Authorised Version, Thou art good and doest good.

69. **imagined a lie against me.** Lit. daubed me over with falsehood.

96. **I see that all things come to an end.** Authorised Version, 'I have seen an end of all perfection.'

97. (Lord.)

122. **Make thou thy servant to delight in that which is good.** Authorised Version, 'Be surety for thy servant for good.'

148. **prevent, i.e. anticipate:** he is awake before the watch begins.

155. **Health.** Authorised Version, Salvation.

165. **they are not offended at it.** Authorised Version, margin, 'they shall have no stumbling-block.'

CXX. 3. What reward, etc. Authorised Version, 'What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty (*i.e.* wielded by a mighty warrior), with coals of Juniper.' The root of the juniper or broom used for fire is said to retain its heat for a year.

4. **Mesech.** Mesech was a son of Japheth (Gen. x. 2). His descendants are here mentioned as 'one of the remotest, and at the same time rudest, nations of the world' (Smith, *Dictionary of Bible*); they lived near the Caucasus, a district rich in metals, in the working of which they were skilled.

Kedar, second son of Ishmael (Gen. xxv. 13). The word means *black skin*, and the tribe was so called either from their dark skin or the black tents in which they lived; they dwelt in Arabia, and were noted archers. The psalmist names the rudest and fiercest tribe with which he is acquainted.

6. **I labour for peace, etc.** Authorised Version, 'I am for peace; but when I speak they are for war.'

The fifteen psalms—cxx.-cxxxiv.—are called psalms of degrees. The reason is uncertain; they may have been sung by the exiles returning from Babylon, or they may be for the use of pilgrims to Jerusalem, or they may have been sung on the fifteen steps of the Temple leading from the court of the women to the court of the men.

CXXI. Pp. king's accession. This is naturally a favourite psalm for children to learn. It is to be regretted that neither the Prayer Book nor the Authorised Version give the correct sense of the first verse; there should be a note of interrogation as in the Authorised Version margin. The meaning is, 'I will lift up mine eyes to the hills: whence shall my help come?' He sees no sign of help in the mountains, probably the mountains round Jerusalem, but his help comes from Jehovah who made them.

5. defence. Authorised Version, shade.

CXXII. This psalm is wrongly ascribed to David in Authorised Version; it is the song of a pilgrim who has reached Jerusalem while the temple is standing.

2. shall stand, lit. are standing.

3. That is at unity in itself. Authorised Version, 'that is compact together,' i.e. surrounded by walls.

CXXIV. 2. quick, i.e. alive.

4. the deep waters of the proud. Authorised Version, the proud waters.

CXXV. 3. For the rod of the ungodly, etc. *Rod* means *sceptre*. The sceptre of wickedness (the power of the foreign oppressors) shall not abide upon the lot of the righteous (the Holy Land), lest the righteous should be tempted thereby to sin.

CXXVI. When the Lord turned again the captivity of Sion. There is considerable difficulty about the meaning of the word translated *captivity*; the Authorised Version is probably correct. The psalm is a song of praise at the return from the captivity when the Lord brought back the exiles (Heb. the returning) of Sion.

5. As the rivers in the south—as the streams in the parched 'South,' i.e. the Negeb, extending from the Arabah to the coast. Negeb literally means *dry*. It is translated the 'South,' but should be spelt with a capital. Cf. lxxv. 7. The desert streams (lit. *shoots* of water) of the Negeb are suddenly flooded in a storm.

7. good seed. The meaning of the Hebrew word is not known with certainty; the context suggests that the translation 'handful of seed' is correct. Authorised Version margin translates seed-basket.

CXXVII. Cf. Churching of Women. S. Francis of Sales's comment on verse 1 is, 'But if He build it their labour is but lost that pull it down.'

5. the young children. Authorised Version, children of the youth; i.e. the sons born to a man in his youth, who in his old age will be a defence to him when he speaks with his enemies 'in the gate,' the place of justice, and also of attack.

CXXVIII. Cf. Holy Matrimony; it is similarly used in the Greek Church.

7. Early copies of the Prayer Book have 'chyliders chyl dren.'

CXXX. Penitential psalm, Ash Wednesday E.

6. before the morning watch. Authorised Version, 'more than they

that watch for the morning,' *i.e.* more anxiously than watchers look out for the morning.

CXXXII. Pp. Christmas Day E. See verse 6.

4. (neither the temples of my head to take any rest.)

6. Ephrata. The ancient name of Bethlehem (Gen. xxxv. 19). The mention of this place caused the psalm to be chosen for Christmas Day. There is a difficulty that we do not know of the ark (which is the subject of the verse) ever being at Bethlehem. Several explanations are offered, none of them quite satisfactory. It has been suggested that the verse means 'we heard of it when we were at Ephratah and found it in the fields of the wood, *i.e.* Kirjath-Jearim (which is the Hebrew for *city of the woods*). It has also been suggested that Ephratah means Ephraim, Shiloh where the ark rested being in Ephraim. The words may refer to some incident in the history of the ark that has been forgotten.

CXXXIV. 2. (even in the courts of the house of our God.)

CXXXV. 21. Authorised Version, following the Hebrew, ends with Praise ye the Lord (Hallelujah).

CXXXVI. This is the psalm that at a midnight service at Alexandria, Feb. 9, 356, S. Athanasius, the archbishop, ordered to be sung when the soldiers broke through the doors to take him. The people sang the responses, 'for his mercy endureth for ever,' amidst a flight of arrows and the clashing of arms. Cf. Stanley, *Eastern Church*, p. 239.

15. **overthrew.** Authorised Version margin 'shaked off.'

27. This verse is neither in the Hebrew nor in the Greek, but in the Vulgate.

CXXXVII. 5. **her cunning.** Not in the Hebrew; the sorrow of the singer seems to forget, 'let my right hand forget (her skill).'

8. **Wasted with misery.** Authorised Version, 'who art to be destroyed.'

CXXXVIII. 2. **thy name and thy word above all things.** Authorised Version, 'thy word above thy name,' *i.e.* thou hast done greater things even than thy name led us to expect.

3. **enduedst my soul with much strength.** Authorised Version, 'strengthenedst me with strength in my soul.'

CXXXIX. 2. **long before.** Authorised Version afar off, but the Prayer Book may have caught the right meaning, for the psalm goes on to express the nearness of God.

3. **Thou art about my path.** Lit. winnowest, as Authorised Version margin, *i.e.* minutely watchest as a winnower who does not lose any of the grains of corn.

4. **fashioned.** Authorised Version, 'beset,' *i.e.* shut me in behind and before, so that I can go neither forward nor backward without thy permission. Cf. 'Whom God hath hedged in' (Job iii. 23), 'In him we live, and move, and have our being' (Acts xvii. 28).

7. **Hell, Sheol.**

CXL. 5. Authorised Version, 'hid a snare for me, and cords, they have spread a net by the wayside; they have set gins for me.'

11. **A man full of words**, *i.e.* evil words. Authorised Version, an evil speaker. The Hebrew is 'a man of tongue,' as in margin.

CXLI. 4. let not mine heart be inclined to any evil thing. There is more force as well as accuracy in the Authorised Version, 'Incline not my heart.' It is the same prayer as 'Lead us not into temptation.' **Of such things as please them.** Authorised Version, 'of their dainties.'

6. let not their precious balms break my head. Authorised Version, 'It shall be an excellent oil which shall not break my head,' or more literally 'let my head repose,' *i.e.* the reproofs of the righteous will be taken, as intended for good.

7. wood is not in the Hebrew, though inserted in both Prayer Book and Authorised Version. The verse means 'as when one furrows and breaks up the earth, so do our bones lie scattered at the mouth of the grave.' [The commentators have practically given up the explanation of this psalm as hopeless: in its present form the allusions are unknown, and the sequence of thought most obscure.]

CXLIII. Pp. Ash Wednesday E., one of the penitential psalms.

6. (gaspeth.)

CXLIV. 1. strength. Authorised Version margin, 'rock.'

7. Strange children—foreigners, the heathen.

8. wickedness. Authorised Version, 'falsehood.' It is an allusion to the holding up of the right hand in taking an oath; so also in verse 11.

10. from the peril of the sword. Authorised Version, 'from the hurtful sword.'

12. the polished corners of the temple. Authorised Version, 'as corner-stones, polished (margin 'cut') after the similitude of a palace,' an allusion to the human figures into which columns were often sculptured.

13. In our streets, *lit.* in our fields.

14. no decay, no leading into captivity. Authorised Version, 'No breaking in nor going out,' *i.e.* no breach in our walls made by the enemy, and no going out of captives to surrender.

no complaining, *i.e.* no mournful cry of the conquered.

CXLV. Pp. Whitsunday E., especially from verse 15, which it may pathetically be remembered, is written on the portal of the church of S. John at Damascus, *now the Great Mosque*!

3. The punctuation in the Prayer Book is incorrect; there should be no comma after 'marvellous': 'Great is the Lord, and marvellous worthy to be praised.' Cf. Authorised Version, 'greatly to be praised.'

15. (O Lord.) This verse has very generally been used at Holy Communion, it was also a common 'grace before meat' in old times.

CXLVI. This and each psalm to the end of the book begin and end in the Authorised Version with 'Praise ye the Lord' (Hallelujah).

CXLVII. 3. giveth medicine to heal their sickness. Authorised Version, 'bindeth up their wounds.' Margin 'griefs.'

8. (and herb for the use of men.)

CXLVIII. This psalm is the foundation of the *Benedicite*.

3. Stars and light. Authorised Version, 'stars of light.'

5. (for he spake the word and they were made.) The interpolation is from the LXX.

7. dragons, i.e. sea-monsters.

10. worms. Authorised Version, 'creeping things.'

CXLIX. 4. and helpeth the meek-hearted. Authorised Version, 'he will beautify the meek with salvation.'

CL. This is the concluding doxology to the whole book.

1. in his holiness. Authorised Version, 'in his sanctuary.'

FORMS OF PRAYERS TO BE USED AT SEA

These appeared for the first time in 1662, and were compiled by Bishop Sanderson, according to the biographies of that prelate.

Forms to be used at sea came out as a supplement to the 'Directory for the Public Worship of God,' brought out by Parliament, 1641-1644, in order 'to take away the Book of Common Prayer.' The service was called '*A supply of Prayer for the ships that want Ministers to pray with them.*' At the Restoration it was found necessary to make the present forms to supplement not to supersede morning and evening prayer. The navy had increased greatly in Cromwell's time, and its importance also.

Although the form possesses little or no historical value, and is not likely to be explained in school or elsewhere; yet as most of our sailors come from our boys' schools, they should know before they enter His Majesty's service that there is such a form as this, especially should they be directed to the 'prayers to be used in storms at sea,' the second of which in seaport towns might occasionally, with verbal alterations, be used in rough weather in the school prayers. The form of Confession and Absolution for times of 'imminent danger' should be noticed, especially the reference in the rubric to 'particular sins.' The use of the *Te Deum*, too, which has so often been sung before the smoke of battle has cleared away, will help to put reality into the glorious hymn.

It should be pointed out that the first of the 'Articles of War' is 'Officers are to cause Public Worship, according to the Liturgy of the Church of England, to be solemnly performed in their ships, and to take care that prayers and preaching by the chaplains be performed diligently, and that the Lord's day be observed.'

The following from Mahan's *Life of Nelson*, vol. ii. p. 160, may be of use to boys. Dr. Scott, the chaplain of the *Victory*,

who was with England's greatest sailor on the ship when he died, said, 'He was a thorough clergyman's son—I should think he never went to bed or got up without kneeling down to say his prayers.' 'He often expressed his attachment to the Church in which he had been brought up, and showed the sincerity of his words by the regularity and respect with which he always had divine service performed on board the *Victory* whenever the weather permitted. After the service he had generally a few words with the chaplain on the subject of the sermon, either thanking him for its being a good one, or remarking that it was not so well adapted as usual to the crew. More than once, on such occasions, he took down a volume of sermons in his own cabin, with the page already marked at some discourse which he thought well suited to such a congregation, and requested Dr. Scott to preach it on the following Sunday.'

Brave lads in the merchant service have often complained that in many ships no notice whatever is taken of Sunday, and that there is no religious service at all.

THE ORDINAL

The Church of God has possessed an ordained ministry from the first. It has always seemed good to Almighty God to deal with mankind by means of special men whom He has chosen. So we find that even in the time of Abraham, Melchizedek was 'the priest of the most high God' (Gen. xiv. 18), whose priesthood was higher than that of Aaron, and was a type of the priesthood of Christ, who is 'a priest for ever after the order of Melchizedek' (cf. Heb. vii., viii). When our Lord was on earth there was a fully constituted ministry, whose authority He recognised by sending lepers to the priests, and by submitting to Caiaphas as high priest. Yet He abolished that priesthood: not one of the priests was admitted into the sacred college of the Apostles (though S. Barnabas, a Levite, became an Apostle, Acts xiv. 14) in order that the new ministry might take its origin from the great High Priest, and from Him alone. Our Lord consecrated His Apostles to their office before He left them, by the unusual way of breathing on them (S. John xx. 22, 23), an act similar to that of creation, and which showed that they derived their authority from Him. They were able, therefore, to perform the office of bishops, even before the descent of the Holy Ghost, by appointing S. Matthias. Within three years another order was added by the guidance of the Holy Spirit, in the appointment of the deacons (Acts vi. 6) who, though not called deacons in the Acts, were appointed to fulfil the duties afterwards attached to that office. 'Elders' (*presbyters*), who correspond to our 'priests,' are first mentioned in Acts xi. 30, and in Acts xiv. 23 we read that S. Paul and S. Barnabas 'ordained them elders in every church.' Since then there has been no break in the ministry, so that the preface to the Ordinal can say, 'It is evident to all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been three Orders of Ministers in

Christ's Church : Bishops, Priests, and Deacons.' Our present clergy can trace their predecessors, name by name, up to that ordination, on the evening of the first day of the week when the doors were shut (S. John xx. 19). The essential parts of the rite of ordination are two : (1) *Prayer* ; (2) *Laying on of hands*. In process of time other ceremonies were introduced into the rite in various places (just as other minor orders were introduced), but they were not an essential part of ordination, such as the 'tradition of the instruments,' still maintained in our Church in the delivery of the New Testament to deacons, and of the Bible to priests and bishops.

[If fuller study of the subject is desired, Wordsworth's *Theophilus Anglicanus*, Bishop Browne's *Anglican Orders*, Brightman's *What Objections have been made to English Orders?* (Church Historical Society and Society for Promoting Christian Knowledge) may be consulted with advantage.]

Forms of ordination are in existence from the middle of the third century. The mediæval service was made from a fusion of the Gallican and Roman rites. Upon this was based the book brought out in 1550. There was no Ordinal in the Prayer Book of 1549 : this book was compiled by a committee of six prelates, two of whom were bishops, Cranmer and Heath, and six other learned men, but the names of the rest are unknown. It was evidently the design of the committee to retain as much as possible of what was ancient : they had before them a service drawn up by Bucer from which they took the psalms, epistle, and gospel and much of the exhortation to priests, but it did not induce them to make any change in principle. They carefully maintained the three orders, and the ordination was still part of the Communion Office. The service was printed in the Prayer Book, 1552. Changes were made in 1662, but none of importance, nor has any change of the essentials or of principle been made from the first.

THE ACCESSION SERVICE

Four special services—three for festivals, one for a fast, not of the Church but of the State—have at various times been annexed to the Prayer Book by royal authority : of these only one now remains, the Accession Service. The others were abolished in 1859 by the same authority that appointed them.

November 5. 'Gunpowder Treason.' A form of service was issued in 1606 and was annexed to the Prayer Book of 1662. Some alterations were made in 1690 referring to the accession of William III., which happened also upon November 5.

January 30 was directed to be observed as a 'day of fasting and humiliation' in memory of the murder of Charles I., and the service was issued in 1662.

May 29. The observance of this day as a memorial of the return and birthday of Charles II. was sanctioned at the same time.

The Accession service was first issued in 1578 to commemorate the accession of Elizabeth ; it bears scarcely any resemblance to our present service. In the reign of James I. the observance of November 5 seems naturally to have superseded the Accession. In the time of Charles I. a form was issued a year after the king came to the throne, the origin of which is unknown, and the observance of it, of necessity, was very limited. The service for May 29 superseded an accession service in the time of Charles II. In the next reign a new service was issued, which retains, however, only one prayer of the previous form. (The prayer beginning 'O Lord our God, who upholdest,' still retained in an altered form.) The service was revised in the reign of Queen Anne ; and with alterations remained in force till November 9th, 1901, when the present form, which occupied the Houses of Convocation for about seven years, was issued by

royal warrant. There were great objections to the previous form, especially that words used in the Bible in reference to our Lord were adapted to the sovereign. (In the time of George I. the observance of S. Barnabas Day was forbidden, as that king succeeded on June 11, and his accession was ordered to be commemorated instead.) The 'prayer for unity,' which was added in 1715, is one of the finest modern prayers and should be more often used. Teachers especially should call the children's attention to it. They should also impress the fact that the service shows that the position of the king is not only a secular office but religious also—'the powers that be are ordained of God.'

THE THIRTY-NINE ARTICLES

[These are not properly part of the Prayer Book at all, any more than the metrical versions of the psalms or the table of kindred, which have been at various times bound up with the book; but as they generally appear both in the English and American Prayer Books, some explanation of them may not be out of place.]

When the Church was fighting her way through paganism and the heresies that originated in paganism, she formulated her doctrines, through the guiding of the Holy Spirit, into creeds. 'Articles' are rather of political origin than ecclesiastical. They touch also matters of opinion as well as matters of faith, and their purpose is temporal and local, not eternal. The name *articles*, *i.e.* joints, is inappropriate, as they are disjointed and do not necessarily follow any particular order: they could be extended or compressed to any extent. Their number has varied considerably, and the American Church at the present time counts them as thirty-eight.

Their history. A complete history of the articles would mean a history of the Reformation itself. Very soon after the breach between Henry VIII. and the Pope it became necessary for the Church of England to define its position with regard to the Roman Church on the one hand and the foreign reformers on the other. This it did on several points in the *Ten Articles* (1536 A.D.). These in their original form were drawn up by Henry himself, with the help of Cranmer and Bishop Fox. They were taken to a great extent from the Lutheran Confession of Augsburg (1530). They were divided into two parts: (1) With regard to doctrine (creeds, baptism, penance, holy Eucharist, justification). The rule of faith was stated to be Holy Scripture, the creeds, and the first four councils (Art. i.).

Baptism and penance are defined as sacraments, and the Real Presence of Christ in the sacrament of the altar is asserted. (2) With regard to ceremonies (images, worship of saints, prayers to saints, rites, Purgatory), which were to be maintained but purged of abuses. These articles made it clear that the Church of England was taking a middle line between the extremists on both sides.

It was soon found necessary to define the position of the English Church in greater detail: this was attempted in *The Bishop's Book*, 1537, the name given to 'The Institution of a Christian man.' This incorporated the Ten Articles and explained the Creed, the Sacraments, the Ten Commandments, the Lord's Prayer, Ave Maria, Justification, and Purgatory. It was drawn up hastily, and though a very pious and practical book was not thought entirely satisfactory, especially by the king, who annotated his own copy, which formed the groundwork of 'The necessary erudition of any Christian man,' or as it was called *The King's Book* (1543). It followed the lines of its predecessor, but was more carefully and theologically expressed. It is the most important religious promulgation of Henry's reign, and, unlike its predecessor, was approved by Convocation. It was more decided against extreme Protestantism, especially on Transubstantiation.

Meanwhile there had been a conference with Lutheran delegates sent over to England for that purpose, at which Cranmer had drawn up *Thirteen Articles* for his own guidance, which were mainly taken from the 'Augsburg Confession.' In the next reign these had grown to forty, which were considered by the council and published by royal authority only, as the *Forty-two Articles* of 1553. It is a question of great difficulty and importance whether these articles received the authority of the Church. It would take many pages to discuss the matter fully; its importance is evident because these articles were the foundation of our present Thirty-nine. The three editions printed in the summer of 1553 all claim synodical authority: why should this statement be doubted? The records of Con-

vocation were burned in the fire of London, but before that, at the next meeting of Convocation, that body protested through its prolocutor that the claim was incorrect, to which Cranmer replied that he was 'ignorant of the setting to of that title,' and went on to state that when he complained about it he was informed that it was 'so entitled because it was set forth in the time of the Convocation,' which, however, was not the case.

The Forty-two Articles were in many respects calm and judicious; they endeavoured to bring about uniformity of religion by repressing firmly the extreme doctrines of Romanism and Anabaptism, but with regard to the Holy Communion they denied (Art. xxix.) not only the *corporal* but the *real* presence of Christ, as did the 'black rubric'; and, as in the latter case, this denial was subsequently rejected: as was also an assertion (Art. xxvi.) which denied any salutary effect to the act of consecration, '*ex opere operato*.'

In the reign of Elizabeth the Forty-two Articles were not enforced, but Archbishop Parker on his own authority issued eleven articles of a temporary character, which were in force till the Forty-two were revised. The revision was made by a committee of bishops in 1563, but the draft was not finally agreed upon by Convocation and the queen till 1571.

As we have seen, the Forty-two made use of the Confession of Augsburg (1530). Since then the Confession of Württemberg (1552) had more fully developed the Lutheran doctrine and was made use of in the revision.

Chief points of comparison between the Forty-two and Thirty-nine Articles. Seven articles of 1553 were omitted, viz.: X. Of grace. XVI. Blasphemy against the Holy Ghost. XIX. All are obliged to keep the moral precepts of the Mosaic Law (this was incorporated in VII.). XXXIX. The resurrection of the dead has not yet taken place. XL. The souls of the dead neither die with the bodies nor idly sleep. XLI. The Millenarians. XLII. All will not be eventually saved.

Four new articles, viz.: V. Of the Holy Ghost. XII. Of good

works. XXIX. Of the wicked which eat, etc. XXX. Of both kinds.

Further alterations, 1563 :—

II. Our Lord's Divinity more clearly defended by insertion of 'begotten from everlasting of the Father, the very and eternal God, of one substance with the Father.'

III. Clause omitted about our Lord preaching to spirits in prison.

VI. List of canonical books added and clause omitted, that what is not in Holy Scripture may at times be 'godly and profitable for order and comeliness.'

VIII. 'And believed' added.

IX. Anabaptists referred to by name (1553).

X. 'The condition . . . upon God' added.

XVII. 'In Christ' added, and after 'furthermore' (although the decrees of predestination are unknown to us) omitted.

XX. 'The Church hath power to decree rites and ceremonies, and authority in controversies of faith' added by Queen Elizabeth.

XXV. Two clauses, 'There are two sacraments,' etc., and 'Those five,' etc., added; and clause omitted denying any saving effect from the act of consecration *ex opere operato*.

XXVIII. 'Overthroweth the nature of a sacrament' added, and clause denying the 'real and corporal presence' omitted. Also the clause 'The Body of Christ . . . faith' added.

XXIX. was omitted by Elizabeth, but restored 1571.

XXXII. 'Therefore it is lawful,' etc., added.

XXXIV. Last clause, 'Every particular,' etc., added.

XXXVII. First clause, 1553, was 'The king of England is the supreme head on earth after Christ of the Church of England and Ireland.' Also the clause 'Where we attribute,' etc., added; and the following omitted, 'the civil magistrate is ordained and approved of God wherefore he is to be obeyed not only for fear of punishment but also for conscience sake.'

His Majesty's Declaration. At the accession of Charles I. religious strife was very bitter. It is difficult to say what ought to have been done, even now with the knowledge that the country was on the verge of the most embittered and lamentable religious controversy since the Reformation. At all events, whether wise or not, the king's method of dealing was not successful. He endeavoured to bring about peace by suppressing discussion in a proclamation of 1628, which was prefixed to a new edition of the Articles as '*His Majesty's Declaration*,' 1628. The result was that the House of Commons immediately renewed religious discussion in violent language

and claimed for itself the power to 'establish true religion,' and spoke of Convocation as of small importance. This was but the beginning of strife that for a time swept away the whole Prayer Book. Still the 'Declaration' is prefixed to the Articles.

The Church requires assent to the Thirty-nine Articles from the clergy and judges of 'Courts Christian.' Subscription has at times been required of laymen by the Crown and the universities but not by the Church, and such subscription is no longer required. The fifth canon, however, excommunicates '*ipso facto*' all impugners of the Articles.

It is easy enough to criticise the Articles now ; but it is not easy to show what other means could have been adopted to hedge in the narrow path which the Church of England has had to tread between Romanism and Calvinism.

It is of importance that the American Church so late as 1801, after much discussion, adopted the Articles with the exception of the twenty-first, because it is partly of a local and civil nature, and adding a note to xxxv. suspending the reading of the homilies till they are revised.

Art. I. The first eight articles are about the Catholic faith and its foundations. What we believe and why we believe. This article is found in the Confession of Augsburg, as well as the Thirteen Articles. It divides into two parts :—

1. Concerning the nature of God.

2. Concerning the doctrine of the Holy Trinity.

1. It begins by asserting the *unity of God*, cf. 'To us there is but one God' (1 Cor. viii. 6), against tritheists and pantheists of all kinds. It goes on to assert His chief attributes : against the obscure sect of the anthropomorphites, who, as their name means, ascribed a human body to God, it asserts that He is 'without body, parts, or passions' : or as the Latin version has it, 'incapable of division or suffering' (*impartibilis impassibilis*), cf. 'God is a Spirit' (S. John iv. 24). Against Gnosticism in all its branches it asserts that 'He is the maker of all things visible and invisible,' quoting the Nicene Creed.

3. Against Arians, Sabellians, Macedonians, Socinians, etc., it asserts the doctrine of the *Trinity*. Although that word is not in the Bible it has been found by experience to be the best expression to denote the truth that is most certainly found therein. There are many intimations in the Old Testament of the truth of this doctrine, cf. the threefold appearance to Abraham (Gen. xviii.), the threefold blessing (Numb. vi. 24-26). In the New Testament the truth is made clear, as in our Lord's

command to baptize 'into the name of the Father, and of the Son, and of the Holy Ghost' (S. Matt. xxviii. 19), cf. 2 Cor. xiii. 14; Eph. ii. 18. The manifestation of the Three Persons at our Lord's baptism is for Christians conclusive.

This article was not only written to reassert truths which had been proved ages before, but because the heresies of old time were reviving in new, and, if possible, more dangerous forms. Anabaptists and others were openly denying the doctrines of the Trinity and the Divinity of our Lord. Servetus, a Spaniard who was burned by Calvin for heresy in 1552 at Geneva, had as early as 1531 taught doctrines which, whatever he may have meant, were judged to deny the perfect Godhead of our Lord. Poland was swarming with Unitarians: and soon after this Lælius Socinus (died 1562) and his nephew Faustus Socinus (died 1604) constructed the system which has since been called after their name, Socinian. Their hatred of Rome was so great that they would not allow any doctrine held by Rome to be true.

Art. II. This article, like the first, was in the Thirteen Articles and the Confession of Augsburg, except the clause 'begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father,' which was taken in 1653 from the Confession of Württemberg.

Again there is no new definition, but old truths were asserted in ancient language; the necessity arose from the heresy of the Anabaptists with regard to the Incarnation, many of them denying 'that Christ was born of the Virgin Mary according to the flesh.'

The article is in three parts:—

1. Concerning the Divinity of our Lord.
2. Concerning His Incarnation.
3. Concerning the Atonement.

1. It will be noticed that the title is 'Of the Word or Son of God.' 'The Word' is put first to emphasise the truth that Christ did not become the Son of God but always was the Son. Cf. 'In the beginning was the Word' (S. John i. 1).

2. Of the Incarnation. This is directed against the Arians, Apollinarians, Nestorians, Eutychians, etc. (cf. Notes of the Nicene and Athanasian Creeds), and the recent revival of these heresies. S. John states clearly that 'the Word was made flesh' (i. 14). Not only *was* He perfect Man, but *is* so still. The article puts it very clearly, 'two whole and perfect natures . . . were joined together in one Person, *never to be divided.*' Our Lord was seen ascending as perfect Man as well as perfect God, and the angels said that He shall so come in like manner (Acts i. 11) *i.e.* in the same form and substance (Augustine).

3. The third part of the article was specially against those who were afterwards called Socinians, and the words 'to reconcile His Father to us' were inserted because that sect denied the necessity of any propitiatory sacrifice and claimed with truth, that the Bible speaks of our being reconciled to God, never of God being reconciled to us (*Racovian Catechism*, chap. viii.).¹

¹ Rakow, a town of lesser Poland, was erected in 1569 by John Sieninios, Palatine of Podolia, for the reception of the Unitarians. A multitude of Socinian books came thence till the Society was suppressed, 1638.

The question is discussed at length by Bishop Pearson (Creed, Art. x.), and it is one of considerable difficulty. The text to defend this clause of the article is 2 Cor. v. 18, 19: 'All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.' Alford (*Greek Testament, ad loc.*) says that 'the reconciliation spoken of is that of God to us.' Although God so loved the world that he gave his only begotten son' yet the wrath of God against sin is a terrible fact which must not be forgotten (cf. Rom. v. 8-10; Eph. ii. 3). A father may be angry with a son whom he loves. The wrath of God is taken away by the perfect obedience of Christ even unto death. 'If any man sin we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins' (1 S. John ii. 1, 2). A passage which proves that our Lord's death was a *propitiatory sacrifice*, and that it was needful that God should be reconciled to us.

Art. III. was composed in 1553. It then contained the addition 'for the Body lay in the sepulchre until the Resurrection, the Spirit gone forth from the Body, was with the spirits who were kept in prison or in hell, and He preached to them as the passage of Peter testifies.' This clause was omitted in 1663. There had been bitter debate on the meaning of the passage in S. Peter, which was intensified by the publication of the article. For the meaning of the descent into hell, cf. notes on the Apostles' Creed.

Art. IV. was composed by the Reformers. It asserts three fundamental truths confessed in all the creeds, viz., (1) The Resurrection; (2) The Ascension; (3) The return to Judgment. It enters, however, upon a very difficult and mysterious subject, which it does not explain, perhaps because full explanation yet is impossible. It dwells in the strongest manner on the perfect humanity of our Lord. It states that the same Body which was crucified rose again, ascended into heaven, is there now, and will return in judgment. The article, however, says nothing about our Lord's Body being 'spiritual.' S. Paul says of the human body 'it is sown a natural body, it is raised a spiritual body; it is sown in corruption, it is raised in incorruption.' The perfect humanity of our Lord had been already stated in Art. ii. This article might have gone further, and asserted what has always been the belief of the Church, 'that Christ's Body after His Resurrection remained truly a human body, and was not changed into a spirit, or absorbed into God. Yet they held that it was divested of all that was mortal, carnal, and corruptible, and became a Spiritual Body, incorruptible, unchangeable, impassible' (Bishop Harold Browne). Although perfect Man His Body cannot suffer hunger, pain, or fatigue. That the article states the truth is clear from our Lord's own words, 'a spirit hath not flesh and bones as ye see me have' (S. Luke xxiv. 39).

The article was designed to oppose the doctrine said to have been held by Luther and some of his followers in order to support their idea of the 'Real Presence' in the Holy Communion, that our Lord's 'human nature had become so deified as to have lost the attributes of humanity, and have been transubstantiated into His Divinity.' This savoured of

Eutychianism, which taught that our Lord's human nature was absorbed and lost in the divine, so that He had only one nature. From this followed the omnipresence of our Lord's *human* body which the article denies, and which is also denied in the 'black rubric.'

Art. V. was added in 1563 from the Württemberg Confession. It asserts the Divinity, Personality, and 'Double Procession' of the Third Person of the Holy Trinity (cf. Notes on Nicene Creed). There were at the time of the Reformation some who denied the personality of the Holy Spirit, considering Him merely an influence or energy, an opinion which seemed to be held later by the Socinians and by all who deny the doctrine of the Trinity.

Art. VI. quotes in its first clause the article of 1553, with the omission after the words 'may be proved thereby' of the clause 'although it be sometime received of the faithful, as godly and profitable for an order and comeliness.' The second clause was taken from the Confession of Württemberg: the list of the Old Testament books was added by Archbishop Parker, and that of the Apocrypha in 1571.

We now come to a highly controversial matter. The article is opposed (1) to the decree of the Council of Trent of 1546, which declared that 'the truth is contained in the written books and in the unwritten traditions, which, having been received by the Apostle, either from the mouth of Christ Himself or from the dictates of the Holy Spirit, were handed down even to us.' It is also opposed (2) to the opinion of the Swiss reformers and their followers, for whom the test of authority was not the witness of the Church but the witness of the individual conscience and personal feeling.

Our Church in this article returned to the ancient belief. It accepted the writings that had been accepted by the great teachers of the Church, with few exceptions, from the first. It did not deny the value of tradition, for the canonicity of Scripture itself rests largely on tradition, but it asserted clearly that nothing is to be required as a matter of *faith* that cannot be proved from the Bible. To put tradition, as the Romans do, on a par with Scripture is to return to the error for which our Lord reproved the scribes (S. Matt. xv. 3, 9; S. Mark vii. 13). At the same time to deny the value of *tradition* would be to deny that to which S. Paul appealed (2 Thess. ii. 15) when he said, 'Therefore, brethren, stand fast, and hold the *traditions*, which ye have been taught, whether by word, or our epistle.' Although the word is used in a different sense from its modern use, the Church of England grants any arguments that may be *fairly* adduced from what the Apostles wrote. There are many matters about which tradition in its true sense is that guiding of the Holy Spirit which our Lord promised 'should guide into all truth' (S. John xvi. 13).

The list of books in the Old Testament is the same that S. Jerome gave in the fourth century, as well as Athanasius and Cyril of Jerusalem, and all of which are quoted in the New Testament, except Judges, Ezra, Nehemiah, Esther, Ecclesiastes, and Solomon's Song. The Church of Rome by including the Apocrypha among the canonical books condemned not only our own Church but the judgment of antiquity and the whole Eastern Church, which, like the Jews themselves, does not receive the Apocrypha as of equal authority with the rest of Scripture (cf. note,

p. 32); but because the Roman Church has made a mistake concerning these books there is no reason for the opposite error of many Protestant bodies of denying their extreme value morally and historically, without which, though they are never quoted in the New Testament, that volume would be in many places obscure, and which our Church has used in her Prayer Book.

Art. VII. has been made, with slight alterations, out of Articles vi. and xix. of 1553.

It was directed against three errors prevalent at the time.

1. Against those Anabaptists and Antinomians who rejected the Old Testament, especially the Commandments, which they held were not binding on those whose 'souls were in union with God.' Such dangerous teaching opened the door to the worst excesses. Moreover, it is directly contradicted by our Lord and His Apostles. Our Lord carefully explained several of the Ten Commandments, which He said He came to 'fulfil,' and He fulfilled them not by abolishing them but by putting a newer and even harder meaning upon them. He said of the Old Testament scriptures 'they are they which testify of me' (S. John v. 39). S. Paul said of them that 'they are able to make wise unto salvation through faith which is in Christ Jesus' (2 Tim. iii. 15). The error is so obvious that it scarcely needs attention. The article as it stood in 1553 was more pointed against those who claimed an inward illumination which superseded the word of God, 'who do boast themselves continually of the Spirit, of whom they say that they have learned such things as they teach, although the same be most evidently repugnant to the Holy Scripture.'

The article states that the connecting links between the Old Testament and New Testament are the hope of everlasting life and the knowledge of the mediation of Christ. These truths were gradually explained in the Old Testament. Jacob said he should go to his son Joseph although he thought his son's body had been devoured (Gen. xxxvii. 35). And our Lord states that Abraham 'saw his day' (S. John viii. 56), which means that he had some knowledge of the mediatorial signification of his attempted offering of Isaac.

2. The article also contradicts those who, like the Anabaptists of Munster, said that the ceremonial law is still binding upon Christians, in spite of the change of the Sabbath into Sunday and the decrees of the Council of Jerusalem on the subject. (Acts xv.)

Art. VIII. was composed in 1553 to assert the necessity of belief in the three creeds against the Anabaptists, many of whom rejected them. The subject has been fully treated in the notes on the creeds.

Art. IX. is founded on Article ii. of the Thirteen Articles, which was influenced by Article ii. of the Augsburg Confession. Some alterations were made in the final draft.

The subject is that of original or birth-sin, which received much more attention at the Reformation than it does now. The article, as it stated in the original form, was against the Anabaptists who had revived the heresy of Pelagius. The wording at first was 'as the Pelagians do vainly talk, *which also the Anabaptists* do nowadays renew.' Pelagius, or

Morgan, as his name seems to have been, was a British monk resident at Rome, whose doctrine was stated to be 'that Adam was created mortal, and would have died whether he had sinned or not. That the sin of Adam hurt only himself, and not all mankind. That infants new-born are in the same state as Adam was before the fall. That a man may be without sin, and keep God's commandments, if he will.' The danger of this heresy was that it did not make the Atonement necessary for all, and denied the universal necessity of God's grace. The heresy was strongly opposed by Augustine and Jerome, and was condemned by councils at Carthage and Milevi in 416, and finally by the General Council of Ephesus, A.D. 431. It was, however, revived by the Anabaptists. The term 'original sin or birth-sin' means a *sinful tendency and condition in all human beings*, which in modern days science has done much to prove.

Our Lord stated that 'there is none good but one, that is God' (S. Matt. xix. 17), and again, 'Except a man be born of water and the spirit he cannot enter into the kingdom of God' (S. John iii. 5).

The word *damnation* means condemnation.

The expression *φρόνημα σαρκός* is from Rom. viii. 6, 'To be carnally minded is death,' or, more literally, the 'mind of the flesh is death.'

Art. X. The latter part only, from 'we have no power,' appeared in 1553. The beginning was added in 1563 from the Confession of Würtemberg.

There have always been controversies in the Church concerning the relation of 'free-will' to grace. There have been those who have denied any free-will at all to men, as the Calvinists; others have denied as forcibly the necessity of grace. The article steers with great caution between the two and asserts nothing that cannot be proved from the Bible. The controversy is not so much to the front nowadays. We must remember on the one hand that our Lord said, 'No man can come unto me except the Father which hath sent me draw him' (S. John vi. 44; cf. 65). He also said in the same Gospel (xii. 32), 'I, if I be lifted up from the earth will draw all men unto me,' using the same word in both cases. It is true that grace is needed by all. It is also true that grace is given to all. The clause about grace is taken from S. Augustine. The subject of preventing and co-operating grace has already been treated (cf. p. 303).

Art. XI. In 1553 the latter part of the article, 'that we are justified,' etc., appeared in almost the same words. It was added to in 1563 with some reference to the Confession of Würtemberg.

We have here a matter of great controversy and importance. The controversy was most acute at the Reformation. Neither in the earliest ages of the Church, nor at the present time, is it so much to the front, and it involves questions of very subtle and intricate character. The two errors guarded against by the article are distinct enough.

1. The first error against which the doctrine of justification by faith was directed is that which prevailed to a great extent in the later middle ages; it was that 'the sacraments worked grace, and so effected justification independently of the faith of the receiver.' This led to trust in the merit of pilgrimages and the sale of indulgences, etc. It was against this that Luther protested so vigorously.

2. A second error, if possible worse, is that of Agricola (A.D. 1538), the

founder of the Antinomians, who is said to have taught 'that all licentiousness and sin were allowable if only Christ was received and embraced by a lively faith.' Though such extreme heresy is, it is to be hoped, very uncommon now, yet the neglect and disuse of the sacraments must be ranked in the same category, and almost equally dangerous.

Faith and good works can never be separated, the one accompanies the other: which saves? neither, for Christ only saves; but which *justifies*? There we are met by the first difficulty of what is meant by *justify*. The article declares it means to 'account righteous,' or to acquit; this is opposed to the Roman teaching that it means to make righteous by 'infusion' of righteousness. This is to confuse *justification* with *sanctification*. The sacrament of Holy Baptism puts us into the state of justification, as in the case of infants. Our Lord said, 'He that believeth and is baptized shall be saved.'

Men cannot earn nor claim forgiveness, which comes only from God's mercy; at the same time, to trust in faith alone, which is called *solifidianism*, tends to neglect of the Church and the sacraments.

The two passages of S. Paul (Rom. iii. 28), 'A man is justified by faith without the deeds of the law,' and S. James (ii. 24) 'By works a man is justified and not by faith only,' are not contradictory. They are using the word 'faith' in different senses. S. James is speaking of faith which does not work and is therefore dead, whilst S. Paul is speaking of that faith which is a matter of the heart, not only of the head.

'The Homily of Justification.' There is no homily with this title. The Homily of Salvation is evidently referred to: a summary of it may be found in Bishop Harold Browne on the *Articles*, p. 291.

Art. XII. was not in the Forty-two Articles of 1553, but was made in 1663, and somewhat resembles the Seventh Article of Württemberg. It naturally follows Article xi., and was composed against the *Solifidian* heresy which led to Antinomianism, to which also Lutheranism tended. It desired to strike the mean between the error of Romanists, who laid too much value on good works, and the opposite party who denied their necessity.

Art. XIII. This article was composed in 1553. It continues the subject of justification. Its object was evidently to contradict the error of the 'schoolmen,' who maintained that good works done by God's grace deserved merit (*de condigno*), whilst good works done without God's grace though they did not deserve merit were of such value that it was fitting they should be rewarded (*de congruo*).

The article does not agree with its title, as it says nothing about *justification*, but treats of works done before the *grace* of God. It may be argued that no good work can be without the grace of God, for 'every good and perfect gift is from above,' but this the schoolmen denied. They instance even Cornelius as one who did good works before the grace of God. The article does not mean to condemn the good works of the heathen, which would be to contradict S. Paul (Rom. ii. 14, 26, 27; Acts xviii. 27), but it asserts in the controversial language of the time that 'without faith it is impossible to please God' (Heb. xi. 6).

Art. XIV. Composed 1553. It is directed against the Roman doctrine

of works of supererogation, which dates from the thirteenth century. It was held that the good works of our Lord and His saints formed a fund of merit of which the Pope was the treasurer and which he could dispense, and his pretending to do so for money was the most immediate cause of the Reformation.

Indulgences were originally merely remissions of punishment, and when they began to be sold the door was opened to great dangers and abuse. Sin began to be looked upon simply at a monetary value, which could be atoned for at a fixed tariff. With regard to temporal punishment, the custom may be free from danger, and exists in the fines of our law courts, and the best defenders of the doctrine confined it to temporal punishment: it was when the Pope arrogantly claimed to be able to remit punishment in Purgatory that the doctrine became most dangerous.

The article quotes the best proof against the error from our Lord's own words (S. Luke xvii. 10). Also S. John said, 'If we say that we have no sin, we deceive ourselves' (1 S. John i. 8). The wise virgins were not able to give of their oil to the foolish. The truth was clearly foreshown by David, 'No man may deliver his brother, nor make agreement unto God for him. For it cost more to redeem their souls, so that he must let that alone for ever' (Ps. xlix. 7, 8).

The word 'supererogation' comes from the Vulgate translation of S. Luke x. 35, 'whatsoever thou *spendest more*' (*supererogaveris*).

Art. XV. Composed 1553. It continues the subject of the xiv., and like that ends with a conclusive refutation of the error against which it is directed, which was that any human being can be without sin, an error which has to some extent been revived in later times, but which needs no other refutation than that given in the article.

Art. XVI. was composed 1553, and shows acquaintance with Article xi. of the Augsburg Confession.

The article is concerned with three matters of the gravest importance:

1. That sin after baptism is pardonable.
2. The sin against the Holy Ghost.
3. The possibility of falling from grace.

1. Some of the great fathers of the Church in the earliest days spoke of deadly sin after baptism as unpardonable. Tertullian joined the Montanists who held this belief, and Origen seems to have held that those who had committed deadly sin after baptism could not be readmitted to repentance. In the middle of the third century the sect of the Novatians separated from the Church on this subject. Not only did they refuse to restore to Church privileges those who had lapsed in time of persecution, but they refused to acknowledge the baptism of such churches as did. It is probable that the article was directed against the Novatians, as they are mentioned by name in the article of the Augsburg Confession, upon which it is founded. It seems, however, that some of the sects at the Reformation revived the error of the Novatians. The answer to their error is that which was given by S. Ambrose that if our Lord called all 'that labour and are heavy laden' to come to Him, it is not for His disciples, who need His mercy themselves, to deny it to others.

2. *Sin against the Holy Ghost.*

In the Articles of 1553, Article xvi. defined blasphemy against the Holy Ghost, but this was struck out in 1563. 'Blasphemy' is the word in the Bible not 'sin.' This difficult subject is fully treated in *The Person and Work of the Holy Spirit* (Hutchings). Canon Newbolt says, 'it is apparently to be found in (1) Attributing the working of the Holy Spirit to Satan; (2) Opposing at any time that which is the manifest work of God as evil.'

3. *The possibility of the falling from grace.*

The Calvinist doctrine was, and often is, that if we are once made Christ's it is impossible to fall away: this is called 'final perseverance' or the 'indefectibility of grace.' The Calvinists hold that when a person is once regenerate, if he falls into sin for a time, he will be restored, and cannot be lost. This doctrine was not held by S. Paul, who contemplated the possibility that he himself 'should be a castaway' (1 Cor. ix. 27). There are several passages which are used to support this error, especially 1 S. John iii. 9, 'Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God,' where S. John seems really to be repeating what our Lord had said that 'a good tree cannot bring forth evil fruit.' But our Lord did not say that a good tree cannot cease to be good, and S. John does not mean that one who is born of God cannot fall away and forfeit his sonship. He himself had just written, 'If we say that we have no sin we deceive ourselves, and the truth is not in us.'

Art. XVII. is with two verbal alterations the same as in 1553. It is on the subject of predestination, about which there was much bitter controversy at the time and afterwards, though the matter is not so prominent now, and the article by its close adherence to Scriptural language, and its silence with regard to the teaching it opposed, evidently aims at allaying controversy, not promoting it.

The great S. Augustine, in his controversy against the errors of Pelagius on free will, was led into statements, shortly before his death, that the Church has never approved. He seems to have held that God determined to save some individuals from damnation, for reasons unknown to us, and that these only could be saved. This belief was exaggerated and put in its most repulsive and harmful form by Calvin, who held that God, for reasons we cannot know, predestined certain persons to damnation quite irrespective of His foreknowledge of them. This is called *reprobation*: such a doctrine will, as the article says, lead either to despair or to utter carelessness of living.

That there is an election and predestination is perfectly clear from the peculiar advantages of individuals, races, nations, and churches. Every child who says the Catechism claims through baptism to be one of the 'elect people of God.' But the doctrine of *reprobation* cannot be found in the Bible, though there are passages which have been misunderstood in this direction (notably Romans ix.). It is sufficient against it that our Lord called *all* unto Him; that He said that 'it is not the will of your Father which is in heaven that one of these little ones should perish' (S. Matt. xviii. 14); that S. Paul, who is alleged to teach reprobation, said that God 'will' (i.e. willeth or wisheth to) 'have all men to be saved and to

come unto the knowledge of the truth' (1 Tim. ii. 4); and that S. Peter said that He is 'not willing that any should perish, but that all should come to repentance' (2 S. Pet. iii. 9). The fact that we believe we are amongst God's chosen people should not make us careless but encourage us to 'make our calling and election sure' (2 S. Pet. i. 10).

Art. XVIII. was composed in 1553, and has not been altered. The wording shows it to be an addition to Art. xix., 'They *also*'—

The article speaks in stronger terms than any other, reproducing the Scriptural expression, 'let them be anathema (cf. 1 Cor. xvi. 22; Gal. i. 9), which became the general expression for excommunication. It is directed against an error very common among the Anabaptists, which made all creeds and communions alike, provided men lived accordingly. Whereas our Lord said, 'No man cometh unto the Father, but by me' (S. John xiv. 6); and S. Paul is equally clear, 'Other foundation can no man lay than that is laid, which is Jesus Christ' (1 Cor. iii. 11). The article says nothing about the heathen; if many of them are saved, as we trust they will be, it will not be their own 'law or sect' which will save them, but the redemption wrought by Jesus Christ. The heading of the article in Latin is 'of *hoping* for eternal salvation' (*speranda*), not 'of obtaining.'

Art. XIX. was composed in 1553 from the Seventh Article of the Confession of Augsburg.

Having dealt with matters concerning God (Arts. i.-viii.) and matters concerning men (Arts. ix.-xviii.) we now come to Articles concerning the Church.

In this article two errors are combated: (1) The error of the Anabaptists concerning the 'invisible' Church; (2) The error of the Romans concerning the nature of the infallibility of the Church.

Concerning the meaning of the word *Church* and the marks of the Church, cf. notes on the Apostles' Creed, p. 357.

I. The expression the *invisible* Church does not occur in the Bible, and seems to have been invented by Luther. There are two senses in which the word is used.

(a) As comprising the saints departed in Paradise: to this use of the word there can be no objection, for the holy dead are not visible to us now: in this sense the term is equivalent to the Communion of Saints.

(b) But there was another use of the word. It was held by the extreme Reformers that the true Church was invisible, as consisting of believers known only to God, whether within or without the visible Church it did not matter. Luther himself believed that forgiveness is conveyed by means of the sacraments and absolution of the Church; but at the Reformation, and since, there were and have been many believing this invisible Church independent of the sacraments. Such an error makes the visible Church meaningless. The Church of England has always rejected this error, and has not adopted the term 'invisible' in the Prayer Book.

It is evident that our Lord organised a *visible* Church. He spoke of it as a building, 'Upon this rock I will build my church' (S. Matt. xvi. 18, 19). He compared it to 'a city that is set on an hill that cannot be hid' (S. Matt. v. 14). In the parables about the kingdom, *i.e.* the Church, He told us that there would be bad as well as good within it (*e.g.* the wheat

and tares and the draw-net). The Bible shows that our Lord was not only a moral teacher speaking to the whole world, but that He founded a definite society, with rules, officers, and discipline. He trained His disciples for forty days for their work in the kingdom. The Acts describes the development of a visible body when it would have been so much *safer* for the Apostles to have protected themselves under the vagueness of an invisible body. The word 'faithful' in the article is evidently used in its wider sense of believers (cf. Eph. i. 1; Col. i. 2), or Christians generally, who are called faithful by virtue of their holy calling. The article goes on to mention two of the marks of the Church: first, That the pure word of God is preached, *i.e.* the Apostles' doctrine (Acts ii. 42). Cf. 'Go and teach all nations' (S. Matt. xxviii. 19); second, that the sacraments be duly administered. Our Lord made baptism the entrance into His Church (S. John iii. 5). He declared that Holy Communion is equally necessary (S. John vi. 53), and it is mentioned as another of the marks of the Church in Acts ii. 42.

II. With regard to the fallibility of the Church, the article mentions churches that erred for a time with regard to the Arian heresy: it also blames the Church of Rome for having erred even in matters of faith. This is very evident; in 358 Liberius, Pope of Rome, condemned Athanasius, and signed an Arian creed. Another Pope, Vigilius, contradicted and annulled his own decrees. [Cf. Rev. A. T. Lyttelton, *Papal Infallibility*, Ch. Hist. Soc. xxvi.] Honorius is another instance.

Art. XX. was composed in 1553, with the addition of the first sentence down to 'and yet,' which was adopted later from the Würtemberg Confession. Early copies do not make it clear at what date the words were adopted; indeed, it was one of the charges brought against Archbishop Laud that he had inserted them. The fact seems to be that the words were inserted at the desire of Queen Elizabeth, and were adopted by Convocation in 1571.

The object of the article is, as the heading states, to define ecclesiastical authority, against the Puritan party, who denied that the Church had any authority at all.

This power is defined as threefold.

a. *Initiative*, with regard to rites and ceremonies.

b. *Judicial* in disputes about doctrine.

These two powers are subject to the proviso that the Church must not go *against* the Bible, but it is not bound to found its action on the Bible.

c. The Church is the expounder of the Bible, but it may not erect anything into a necessary article of faith that is not found therein.

So there is a distinct difference in her power with regard to practice and faith.

It is not stated whether by 'Church' it means the Holy Catholic Church or the local churches: it probably meant the former, as the Reformers were anxious for another general council, but the decrees of local churches are binding till they have been reversed by a general council, unless at variance with Catholic consent.

The three statements above are in accordance with common sense, ecclesiastical custom, and Holy Scripture.

a. With regard to 'rites' (*i.e.* forms of service) and 'ceremonies' (*i.e.* the acts which accompany them). Not only did S. Paul give several

orders about rites and ceremonies (cf. 1 Cor. xi. 4, 5; xiv. 29-40), but he also sent Titus to Crete (Tit. i. 5) to 'set in order' the church in that island. He also promised himself to set in order at Corinth various matters not mentioned (1 Cor. xi. 34). It is evident, therefore, that the Church has authority on matters not specified in the Bible.

b. With regard to the judicial power of the Church, the account of the first Church Council in Acts xv. proves the power of the Church in matters of faith, a power exercised since at Nicæa, Constantinople, etc., and which is necessary to the very existence of the Church.

The proviso stated in the article is self-evident.

The Church of England has freely used both these powers in her various Prayer Books, in the formation of her services (rites), and in the adoption or rejection of various ceremonies, *e.g.* the sign of the cross, the ring in marriage, the chrysom, unction, etc.

c. The third statement of the Church being the 'witness and keeper' of the Bible is in opposition to the Puritan doctrine that every person can interpret the truth for himself, which is directly contrary to 2 S. Peter i. 20, 'No prophecy of the scripture is of any private interpretation.'

Art. XXI. was drawn up in 1553, and has not been altered; it is directed against the Council of Trent, then sitting. [It sat from 1545 to 1563.]

The article makes three statements.

a. That General Councils are convened by the civil power.

b. That General Councils may err, and have erred.

c. That General Councils can make no declaration regarding *things necessary to salvation* that cannot be proved from the Bible.

The wisdom and moderation of these statements are remarkable.

a. It states as a matter of *fact*, not of necessity, that the convening power has been, and is, with the civil authority. It does not state that a General Council would necessarily be invalid if not so summoned, and it is quite possible that a General Council might be summoned in opposition to the civil power. But, as a matter of fact, no General Council has met, or could have met, without the civil power. The first eight Councils were summoned by the emperor. The six acknowledged by the Church of England are—

COUNCIL	SUMMONED BY THE EMPEROR	AGAINST	A.D.
Nicæa	Constantine	Arius	325
Constantinople I.	Theodosius I.	Macedonius	381
Ephesus	Theodosius II.	Nestorius	431
Chalcedon	Marcian	Eutyches	451
Constantinople II.	Justinian	Monophysitism	553
Constantinople III.	Constantine Pogonatus	Monothelitism	680

It was necessary to make the statement at the Reformation that the Pope is not the true and only convener.

b. The Council of Ariminum, the largest that had met (it was attended by over four hundred bishops), 359 A.D., actually betrayed the faith. It may be asked why, if our Lord promised that the Holy Spirit would guide the Church into all the truth (S. John xvi. 13), we are not to take the General Councils as the work of the Holy Spirit, and therefore infallible? The answer is, that the mere fact of a great number of bishops

and other churchmen meeting together does not constitute them the representatives of the whole Church, to which that promise was given. Professor Collins says (Ch. Hist. Soc. Publications, xii.), 'I think it would be quite true to say that there has never been a council which could really and strictly claim to represent the whole Church; at the best they have been but approximations.' As a matter of fact, we may believe that the six councils above-named were led by the Holy Spirit, but the infallibility of councils is a modern tenet; the very fact of the various heresies continuing after the councils had condemned them proves that such a belief was not held at the time.

c. This statement is aimed at the Council of Trent, then making decrees about matters, such as are specified in the next article; and demanding belief in what cannot be proved from the Bible; and anathematising those who did not hold acceptance of such decrees to be 'necessary to salvation.'

[The subject is ably treated in Professor Collins's paper noticed above, which has been freely used in this Note.]

Art. XXII. was composed in 1553, and remains as it was, except that in 1563 the words 'Romish doctrine' were substituted for 'doctrine of the school-authors.'

1. Purgatory.

The wording of the article is again extremely careful: it does not explicitly condemn the doctrines of the Roman Church on the points specified, for those doctrines were at the time under revision by the Council of Trent; but it does condemn what was known at the time as the Romish doctrine, and what is the Romish doctrine of the present time, viz., that the souls of many of the holy dead, as well as of the sinful, are at the present time in a state of penal torment.

Prayers for the dead are not a *Romish* doctrine, for they have been used from the first by all branches of the Holy Catholic Church; nor is the doctrine that there is progress in the intermediate state 'Romish,' for there is progress in all God's works, and that there will be progress after death seems to be taught in the Bible, as, for instance, by 'the fact that the Apostles set before Christians the coming of the Lord, not the end of life, as the goal towards which they are bidden to strive.' (Cf. Phil. i. 6; 1 Cor. i. 7, 8; Dean Luckock, *After Death*, p. 480).

Prayers for the dead. The passages in the New Testament which are relied upon to support prayers for the dead are 1 Cor. xv. 29, and 2 Tim. i. 18, where S. Paul says of Onesiphorus: 'The Lord grant him that he may find mercy of the Lord in that day,' the subject of the prayer apparently being dead at the time. Neither passage, however, is conclusive. It is certain, however, that it was the Jewish custom to pray for the departed (cf. 2 Macc. xii. 42-45); and if the custom had been wrong it would certainly have been forbidden in the New Testament. No man has a right to interfere between the individual soul and God; and to say what shall not be prayed for is an interference as bad as any with which Rome is charged. Historically there is abundant evidence of prayers for the dead being offered from the first: the testimony of the catacombs and the writings of divines in all ages is conclusive. The custom has been practised by the greatest teachers of our own Church.

Dean Luckock gives quotations from Bishops Jeremy Taylor, Andrewes, Ken, Heber, besides Keble and Wesley. Bishop Heber wrote that praying for the dead 'can do them no harm, and may—and I hope will—be of service to them.' The English Church has left out explicit prayer for the departed, but prays for them implicitly, and has nowhere condemned the practice. The danger in the middle ages was that people were taught that they could be prayed out of Purgatory after their death, teaching which naturally led to unholy lives. The distinctly Romish doctrine is attributed to S. Augustine, and a century later to Gregory I., who laid it down that 'there is a purgatorial fire before the judgment for lighter faults.' The Council of Florence in 1439 further defined the doctrine, and specified the sacrifices of Masses as relieving the pains of those who die in true penitence. The acts of this Council, however, were immediately repudiated by the Eastern Church.

[Dean Luckock's *After Death* should be consulted for deeper treatment of this subject.]

2. **Pardons, i.e. indulgences**, have been already treated under Art. xiv. They seem to owe their origin to the intercession of confessors and martyrs in prison which obtained the remission of *temporal* penance in early times. It was not until the later middle ages, at the end of the twelfth century, that the sale of the merits of the saints gradually developed into abuse. The sale of indulgences by Tetzel under Leo X. was the most effective cause of the Reformation, as it gave Luther a very real grievance against the Church; by these pardons it was at least believed that persons could buy for money pardon for sins not yet committed, i.e. that they could buy licence to sin. It is only fair to state that the Council of Trent, whilst it affirmed the doctrine, forbade profit to be made by it.

3. **Worshipping and adoration of images and relics.**

(a) *Images*. This is a thorny subject: the danger of images is not in the images themselves, but in the mind of the person who worships it. To one man an image may be a great help, to another a hindrance. It is the 'Romish doctrine' that is condemned, not the use of images—and nothing is said about pictures, which have been equally misused. The article condemns that worship (*λατρεία*), which is due to God alone, being given to an image. It is only fair to state that after the article was written the Church of Rome, at the Council of Trent, forbade the most objectionable part of image worship. The abuse of images had become very great in the later middle ages: images took the place of God, and miraculous powers were ascribed to them; this abuse was of late growth, and was not prevalent till the beginning of the thirteenth century. It was, moreover, directly opposed to the practice and teaching of the early Church. Christian Jews were in little danger of the sin of idolatry for which their nation had so greatly suffered; nor were converted heathens more disposed to it, for images were associated with the most abominable rites of the heathenism they had forsaken. Not till Judaism and paganism were forgotten did the danger arise. In the first ages of the Church the strongest condemnation of anything like idolatry is all but universal, and for two centuries (eighth and ninth) a violent controversy arose which for a time swept away even pictures in the Eastern Church.

It must be remembered that the danger of 'images' decreases in proportion to the increase of education and civilisation, an 'image' of our

Lord teaches His abiding and perfect humanity, and only to the most ignorant can it be harmful. Also drawing and attempts at sculpture go before writing, and piety often expresses itself in these forms. The drawings in the Catacombs prove that the purest and noblest faith may be accompanied by a love of representation.

(b) *Relics*. To the Jews even the graves of the dead were unclean (cf. Num. xix. 11, 16), and in the New Testament times there is no instance of any honour paid to relics; the body of the first martyr was reverently buried, and even the sites of the Crucifixion and Resurrection were soon forgotten and are still doubtful. Amongst the Gentiles, however, the remains of the worthy dead were treated with great honour and believed to possess protective power. It is not strange therefore to find, when the Church began to spread amongst the Gentiles, that the remains of the martyrs were treated with great reverence. *E.g.* about 110 A.D. the bones of S. Ignatius were gathered from the Amphitheatre at Rome and honoured as precious relics; not until the fourth century, however, is there evidence of the *worship* of relics. When the Roman Empire became Christian, many of the pagans who joined the Church, simply because it was 'the proper thing' to do, brought with them their own ideas about this subject as about many others. Belief in the miraculous power of relics rapidly increased, and was favoured by some of the greatest divines, such as Ambrose and Augustine in the West, and Basil and Chrysostom in the East, 'who were evidently deceived by certain physical phenomena, the nature of which is ill understood even at the present day' (cf. article on 'Relics,' *Dictionary of Christian Antiquities*). The 'Finding of the Cross' by the Empress Helena, the mother of Constantine, A.D. 326, brought relics into great prominence. In the middle ages the world was flooded with them, and as we are told in the Old Testament that the bones of Elisha brought a dead man to life, so there was no end to the credulity with which relics were regarded (a hair of Noah's beard was shown at Corbie), no bounds to the avidity with which they were sought. (The inhabitants of Cusan in Catalonia tried to kill S. Romuald in order to get his body.) This was destructive in many ways of true religion. We read of prayers offered to martyrs to stop their miracles because of the inconvenient crowds who flocked to their shrines, of relics being removed to other places for the same reason. All this tended to 'worshipping the creature above the Creator,' though that there was a nobler purpose at times is shown in the 'Holy Grail.'

(4) *Invocation of Saints*. The '*Romish doctrine*' attacked is founded upon a belief that the Church of England does not hold, viz., that those of the saints who do not go to Purgatory go straight to heaven. Immediate beatification is also believed by most of the Protestant sects.

The *intercession of the saints* has always been believed in the Church. Our Lord told us that even Dives prayed for his brothers. It would be unnatural to think that as soon as they leave this world the saints forget all about it. Whether they know what is going on in the world now is a matter of pure speculation, no passage in the Bible speaks clearly on the subject. S. Augustine considers it, and, of course, mentions the obvious truth that the dead may be informed of what is going on in the world now by those who are continually joining their ranks, by the angels, and by the revelation of the Holy Spirit. (Cf. Dean Luckock's *After Death*,

pp. 204-218.) To pray God to hear the prayers of the saints is nowhere forbidden, nor could anybody forbid it without usurping an authority that he does not possess; but to pray direct to saints or angels, with prayer which includes *worship*, is forbidden by our Lord (S. Matt. iv. 10), and by His three greatest saints, S. John (Rev. xxii. 9), S. Peter (Acts x. 25, 26), and S. Paul (Acts xiv. 15; Col. ii. 18). The Church of England has omitted invocation of saints from her formularies. (Cf. *After Death*, pp. 255-260.)

The word *fond* in the article is to be taken in its old English use of foolish—the word in the Latin edition is *futilis*.

Art. XXIII. comes originally from Art. xiv. of the Augsburg Confession, which was copied in the Thirteen Articles, with an important alteration which gave to the 'laws and customs of each country' authority to define what legal 'calling' consisted in. The Thirteen Articles were an attempt at agreement between the English and Lutheran reformers; as the latter had no bishops, compromise was attempted. But compromise on such a subject is impossible, no *country* has power to alter rules of the Church with regard to Apostolic Succession. Episcopacy is a *divine* institution (see the subject thoroughly worked out in Wordsworth's *Theophilus Anglicanus*, pp. 79-95), and even, according to Article xx., the Church has no power to make any alteration, much less has the government of any country. Hence in 1553 the objectionable words were dropped. The word *congregation* in the English translation must not be taken in its modern sense—in the Latin article it is *ecclesia*.

The object of the article is to condemn the error of the Anabaptists, that if a man *feels* that he is called to exercise any divine office he is thereby appointed, and needs no further 'calling or sending.' The voice of all history is against this, and it is quite opposed to what we find in the Bible. As in the Old Testament so in the New Testament, there are regular orders of the ministry formally appointed to their work. At the end of his first missionary journey S. Paul revisited the places where he had preached and 'ordained elders in every church' (Acts xiv. 23), and this was the regular custom in Bible times. The deacons had been already so appointed (Acts vi. 6). Cf. 1 Tim. iv. 14; 2 Tim. i. 6. The fact is so evident to all who use the Bible as their guide, and the Church as its interpreter, that Hooker writes, 'Let us not fear to be herein bold and peremptory, that if anything in the Church's government, surely the first institution of Bishops was from heaven, even of God; the Holy Ghost was the author of it' (vii., vi. 1).

Art. XXIV. dates from 1553, but was made stronger in 1563. It is directed against the anathema of the Council of Trent, in 1562, against those who said that the Mass should not be celebrated in any but the vulgar tongue. The matter was of more importance at the time when the Church of England had just translated her services. If there is any language which might claim its exclusive use it would be Greek, not Latin. The latter tongue came into use in the Church because it was the language best 'understood of the people': when that ceased to be the case its use continued, no doubt from reverence, but with great disadvantage. S. Paul wrote, 'In the church I had rather speak five words

with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue' (1 Cor. xiv. 19).

Art. XXV. is in substance taken from Art. xiii. of the Augsburg Confession, but has been considerably altered. The reference to the seven sacraments was added in 1563. Moreover, the article of 1553 condemned the error that the wholesome effect was *ex opere operato*, 'of the work worked,' i.e. that the effect of the sacraments is mechanical and independent of any other consideration. The condemnation was withdrawn, because there is a sense in which *ex opere operato* is a correct expression, i.e. that the wholesome effect is independent of the state of the minister or recipient, e.g. infant baptism. A passage from S. Augustine has also been omitted, perhaps because it was quoted without its context.

The article is directed against (1) errors of certain Anabaptists who looked upon sacraments as mere forms, and (2) against certain Romish abuses.

The first part of the subject has already been treated in the Catechism, where the doctrine is more forcibly expressed.

The latter part of the article draws the distinction between the two sacraments that are recorded as ordained by Christ, and other institutions. The expression 'corrupt following of the Apostles' refers to later developments of penance and unction. The former was a development of the early penitential discipline of the Church; the latter, commanded in the Bible (S. James v. 14, 15), has been discarded because the miraculous effects accompanying it have of necessity been taken away; in fact, the Anglican Church has given up unction for the same reasons for which the Nonconformists have given up confirmation. This latter rite does not seem to be included either as a 'corrupt following of the Apostles' or a 'state of life.'

The clause about 'gazing' is directed against the festival of Corpus Christi, a festival of late adoption. It is held on the Thursday after Trinity Sunday. It was discarded at the Reformation together with the processions of the Host here referred to.

Art. XXVI. comes from the Confession of Augsburg, through the Thirteen Articles: both begin with the same words as our present article, which has not been changed since 1553.

The article was directed against an error of the Anabaptists, which, however, was not new. They taught that 'the Church of Christ ought to be exempt from all sin,' therefore those who were sinful could not minister.

This question had already been discussed and decided in the primitive Church; and in the fourth century the famous schism of the Donatists arose from the followers of Donatus refusing communion with the African Church because one of their bishops had been consecrated by a *traditor*, i.e. one who in time of persecution had given up the holy writings to the heathen.

The Church, however, decided, as it could not help deciding, that the ministers do not confer the grace of the sacraments, but that the Holy Spirit confers it through their ministry.

There are two arguments that clearly answer the objection:

1st. *from the Bible.* The Augsburg Confession and the Thirteen Articles

each contain a saying of our Lord which might have been kept in the article with advantage. Our Lord said, 'He that heareth you heareth me' (S. Luke x. 16; cf. S. John xiii. 20). Also He acknowledged the validity of the office of the scribes, although at the same time He condemned them: 'The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not' (S. Matt. xxiii. 2, 3). He also allowed Judas to be amongst the Twelve.

2nd. The *second argument is from common sense*. Sinfulness is a matter of degree; no man is absolutely pure; where is the line to be drawn? The theory of the Anabaptists reduces all spiritual gifts to a state of chaos and uncertainty.

Art. XXVII. dates from 1553. A verbal alteration was made in 1563 in the last clause: it is directed against two errors of the Anabaptists: (1) The denial of sacramental grace in baptism, and (2) the repudiation of the baptism of infants. Both these subjects have been already treated in the notes on the Catechism and Baptismal office.

Art. XXVIII. Composed in 1553, but very materially altered by (1) the omission of words which denied 'the real and bodily presence (as they term it) of Christ's Flesh and Blood in the Sacrament of the Lord's Supper' on the same argument that is found in the 'black rubric' that our Lord's Body is in heaven, and that the nature of man requires that the human body cannot be in many places at the same time. Instead of this was inserted the third clause, which asserts and defines the Real Presence. And (2) by the addition of the important words 'overthroweth the nature of a Sacrament.'

The Article is divided into four parts:—

1. Contradicts the Zwinglian doctrine about the Sacrament.

2. Contradicts the doctrine called Transubstantiation.

3. Defines the presence of Christ as held by the Reformers.

4. Asserts that certain later practices connected with the Sacrament are not of scriptural origin.

1. Zwingli taught that the Holy Eucharist is a bare commemoration of the death of Christ, and that the elements are mere symbols and tokens. His followers acknowledged that the sacrament was 'a sign of the love that Christians ought to have among themselves': the article proves that that is not enough by quoting 1 Cor. x. 16. Cf. notes on Catechism.

2. *Transubstantiation*. This word seems to have been invented by Stephen, Bishop of Augustodunum (Autun), about 1100 A.D., but the doctrine was first promulgated by Paschasius Radbert, a monk of Corbey, about 831, who asserted that after consecration the elements 'are nothing else than the Body and Blood of Christ.' This teaching was opposed by many learned men: amongst others by Berengar, Archdeacon of Angers, who attacked the prevailing doctrine with so much vigour that a council was held 1059 A.D., where Berengar was forced to recant and to declare his belief in transubstantiation in the crudest terms. He recanted his recantation, however, and returned to the controversy with indefatigable persistence and ability. In the end he expressed his doctrine in terms which were allowed by the Pope, Gregory VII., and he died in peace and possession of his ecclesiastical dignities. Transubstantiation afterwards

was defended with very subtle metaphysical arguments. It was held that whilst the *accidents* of the elements remained, *i.e.* touch, taste, etc., their substance, *i.e.* their *being* was changed: so that they were not bread and wine any longer, *i.e.* the 'outward and visible sign' existed no longer. This, as the article maintains, '*overthroweth the nature of a sacrament,*' for a sacrament has two parts. The Lateran Council of 1216 decreed it an article of the faith that 'Christ's Body and Blood are really contained under the species of bread and wine, the bread being transubstantiated into His Body and the wine into His Blood.' And the Council of Trent reaffirmed the doctrine in similar terms. In spite of metaphysical distinctions the unlearned could but understand the doctrine in its crudest and most mechanical form, and the introduction of the subtlety about substance '*cannot be proved by Holy Writ.*'

3. The article goes on to assert the presence of Christ's Body but in 'a spiritual manner.' It is *given, taken, and eaten*. The 'mean' by which it is '*received and eaten*' is faith (the word *given* is purposely not repeated), *i.e.* as the Catechism says. The Body and Blood of Christ . . . are verily and indeed taken and received *by the faithful*.'

4. The article states in guarded language that 'reservation,' etc., 'was not by Christ's ordinance.' Probably nobody ever said that they were; it does not state that the practices are wrong in themselves, but implicitly condemns wrongful use of them.

Consubstantiation, the Lutheran doctrine, means *change with*, *i.e.* the *corporal* presence, whilst the elements still remain bread and wine.

Art. XXIX. introduces an extremely difficult question, viz. Do the wicked receive in the sacrament the Body and Blood of Christ? The question is answered in the negative in the article, which answer follows naturally from the statement in Art. xxviii. that the means whereby they are received is faith. The Catechism also states that they are received 'by the faithful.' Those who hold the doctrine of Transubstantiation cannot accept this statement. S. Paul writes very strongly of the sin of the irreverent receiver who is liable to judgment for contempt of the Body and Blood: he eats and drinks temporal judgment unto himself if he does not discern, *i.e.* discern as holy, the Lord's Body (1 Cor. xi. 27-30). Our Lord's words are conclusive, 'He that eateth my flesh and drinketh my blood dwelleth in me and I in him.' Again, 'He that eateth me shall live by me' (S. John vi. 56, 57). It is evident then that 'the wicked do not eat the body of Christ.'

The history of the article, however, shows that the statement is not made without hesitation: the article was written in 1563, but was at first struck out, probably by Queen Elizabeth; it reappeared, however, not without protest, in 1571. The hesitation was due to the fact that there was at the time some desire to conciliate the Romans. When this became hopeless the article was reinserted.

Art. XXX. was composed in 1563. It is against the custom which arose at the end of the eleventh century of withholding the cup from the laity from motives of reverence, a practice that was at first condemned by the Popes themselves. However, as the belief in Transubstantiation grew it was held that the Body must include the Blood, and the Council of Constance (1415) decreed that one element was sufficient. The Council

of Trent went further and condemned all who held that both kinds were necessary. There is nothing in the Bible to support the Roman practice; it is contrary to the custom of the Church, and for a thousand years nothing was heard about it.

Art. XXXI. was composed in 1553, and is directed against the error that the priest in the Holy Eucharist offers up Christ afresh, and that forgiveness depends upon that offering, not upon the 'full, perfect and sufficient sacrifice, oblation and satisfaction' that our Lord offered. The use of the plural is to be noticed. Dr. Newman wrote in the celebrated Tract 90, 'The "blasphemous fable" (referred to in the thirty-first Article) is the teaching that there is a sacrifice for sin other than Christ's death, and that Masses are that sacrifice. And the "pernicious imposture" ("dangerous deceit") is the turning of this belief into a means of filthy lucre.'

There is nothing in the article against the Catholic doctrine that the Holy Eucharist is a sacrifice, that the holy table is an altar, and that in the sacrament we represent Christ's death and plead before the Father the atonement once made at Calvary.

Art. XXXII. The first clause appeared in 1553, the second clause was added in 1563.

There is no direction in the Bible that celibacy of the clergy should be enforced, and some of the Apostles were married; nor was there any opposition to the marriage of the clergy in the early days. An attempt, however, was made at the Council of Nicæa to enforce celibacy, but was rejected unanimously. However, both amongst the clergy and laity the wish for a celibate ministry increased rapidly. Gregory VII. enforced celibacy on the clergy, and Lanfranc and Anselm brought the English Church in line with the Continental. The subject had great influence on the Reformation movement. There is a great deal to be said on both sides.

Art. XXXIII. was composed in 1553. It was intended to vindicate the right of the Church of England to excommunicate unworthy members: a rite at times denied by the Anabaptists, though generally held by the extreme reformers.

The Jews observed two, and perhaps three, forms of excommunication of varying severity, and our Lord gave commandment for the continuance of this discipline (S. Matt. xviii. 15-28). S. Paul also exercised it (1 Cor. v. 4, 5). Its use in our own Church is, however, practically in abeyance, though provided for in Canon sixty-five and in the rubrics before the Communion service and after the Nicene Creed. (Cf. also the first rubric in the Burial Service.) The chief reason for its disuse, which is much to be regretted, is that the excommunicated person may appeal to the civil courts, which will protect him unless he has been convicted of a civil offence in such courts.

Art. XXXIV. The first two clauses date from 1553, the last clause was added in 1563, and was composed by Archbishop Parker. One word, 'times,' of some significance, was added to the first clause at the same date. Similar statements had been made in the Ten Articles of 1536, the Thirteen Articles of 1538, and the Augsburg Confession.

The statements of the article seem self-evident, but they were rendered necessary at the time in consequence of (1) the papal claim to impose rites and ceremonies on the Church of England, and (2) the opposite claim of the Puritans to make the *individual* the authority in such matters. The preface to the Prayer Book 'Of Ceremonies, etc.,' should be compared.

The article begins with the statement that 'traditions,' i.e. customs handed down, need not be everywhere 'one or utterly alike,' for as a matter of fact they never have been. This is very evident. There were different liturgies for different dioceses. Gregory himself bade Augustine carefully to select customs 'whether in the Roman, Gallican, or any other church.' To take one instance only, there has always been great diversity of custom with regard to godparents.

But though each individual church 'hath power to decree rites and ceremonies,' 'not contrary to God's word' (cf. Art. xx.), yet the individual person has not this power because by so doing he (1) offends against the *order of the church*, (2) hurts the *authority of the magistrates*, (3) *woundeth the conscience of the weak brethren*, and, it may be added, of the strong, perhaps more than the weak.

Art. XXXV. dates from 1553, but was rewritten in 1563.

The First Book of Homilies (the Greek word for 'sermons') was published in 1547, and was drawn up by Cranmer from different sources. The second book was not complete till 1571, after the article was written. It is ascribed to Bishop Jewel.

There were two reasons for these books: (1) Many of the clergy were not educated enough to preach, (2) others were disaffected towards the Reformation. The antiquated language and great length of the homilies, and the passing of the necessity which produced them, have caused the homilies to fall into disuse. They were not intended, however, to supersede the sermon, but to supply the lack of it.

[For further information cf. *The Witness of the Homilies*, Ch. Hist. Soc. Pub., lxii.]

Art. XXXVI. was composed in 1563. It raises the subject about which there is the acutest controversy between the Churches of England and Rome. Pope Leo XIII. in the Bull *Apostolica Curæ* pronounced English orders to be 'null' and 'void.' Fortunately the Pope gave his reasons, though at the same time forbidding further discussion and pronouncing the subject at an end. It was not at an end, however, and the English archbishops replied, showing that the *form* of ordination in the English Church is scriptural, and that it is not necessary that the *form* adopted by the Roman Church should prevail in England, and further that the Roman Church recognises the validity of orders in other churches which do not follow the Roman form (Greeks, Russians, Maronites, Copts, Armenians, etc.), and moreover that the Roman *form* is of recent date. The Roman bishops in England replied, and considerably shifted their ground, dwelling more on the *intention* in ordination, and asserting that the *intention* of ordaining to a sacrificial priesthood, *sacerdotium*, is absent. The archbishops did not answer the Roman bishops at length, but pointed out that their concern was in answering the Pope, and 'we could not answer what he did not say.' The reply is of course that ordination in England is to a sacrificial priesthood, as is evident from the service itself,

and further that on this pretence the Roman Church would have to condemn other churches that it acknowledges. A valuable impartial review of the whole controversy has been written by Professor Bulgakoff, of the Russian Church, and has been translated in the Church Historical Society's Publication, lv.

[For the general question see notes on the *Ordinal*, p. 459.]

Art. XXXVII. dates from 1553, which was founded on many earlier enactments, but in 1563 it was altered in two important matters—the part about the royal supremacy was rewritten and a clause omitted enjoining obedience to the magistrate ‘for conscience’ sake.’

The subject is one of the most difficult, viz. the relation between the civil and ecclesiastical power.

The two extremes are: 1. The Roman *theory*—it has ceased to be a practice—that the Pope is in all respects supreme. 2. The Erastian theory, named after an obscure Swiss Protestant, that the civil power is in all respects supreme. The article of 1553 seemed to give authority to this error. ‘The king of England is supreme head in earth, next under Christ, of the Church of England and Ireland.’ The subject was further complicated by the theories of the extreme Anabaptists, which denied supreme authority either to the civil or ecclesiastical power.

Now the true theory was clearly stated at the very beginning of the Church, that we are to obey the civil authority where it does not contradict the law of God. S. Peter and S. John said, ‘Whether it be right in the sight of God to hearken unto you more than unto God, judge ye’ (Acts iv. 19). And S. Paul ordered obedience to the civil rulers, to whom indeed our Lord Himself submitted.

The article concludes by (1) formally repudiating the authority of the ‘Bishop of Rome’ in England; (2) asserting capital punishment to be lawful, of which there is no question (cf. Gen. ix. 6); (3) asserting the legality of the profession of arms. When S. John Baptist baptized soldiers he did not order them to renounce their profession (S. Luke iii. 14).

Art. XXXVIII. was made in 1553 against the Communism of the Anabaptists. There is nothing to support this theory in the Bible. The having all things common (Acts iv. 32-34) was not compulsory, was only temporary, and does not appear to have been successful, and so the experiment was not repeated. The whole theory of almsgiving presupposes the having ‘this world’s good’ (1 S. John iii. 17).

Art. XXXIX., made in 1553, was directed against a misinterpretation of S. Matt. v. 33-37, S. James v. 12, which has led the Anabaptists and subsequently the ‘Quakers’ to refuse to take oaths, but the words are directed against profane language, and have nothing to do with oaths in a court of justice. [The subject has been fully treated in the notes on Commandment iii., p. 367.]

THE SCOTTISH PRAYER BOOK

The Reformation in Scotland came with more suddenness and completeness than in England. The links with the past were severed in a day (Aug. 25, 1560); and the old service-books were superseded by John Knox's 'Book of Common Order.' In 1610, however, Episcopacy was restored by the consecration in London of Spottiswoode, Lamb, and Hamilton to the sees of Glasgow, Brechin, and Galloway. James I. intended to enforce the English Prayer Book, but this was not in accordance with the mind of the Scottish clergy, who sent him a draft of a liturgy, which was still under consideration when he died. His son, Charles I., revived the project, though Laud was strongly in favour of the adoption of the English book. The two chief compilers of the book were Wedderburn, Bishop of Dunblane, and Maxwell, Bishop of Ross, with the help of Laud, Wren, and Juxon. The English Prayer Book was taken as the foundation, though alterations were adopted to meet the wishes of the Scottish bishops. The way the book was introduced was most unwise. Canons commanding its use were issued before it came out, and the clergy and General Assembly were not consulted. So that the book was looked upon as a foreign imposition, and was doomed beforehand to failure when it appeared on July 23, 1637. After the disestablishment in 1688 the use of the Communion Service was revised. Alterations have been made in it at various times, especially in 1755 and 1764. At the present time its use or that of the English service is optional, with the result that about half the congregations adopt it.

The chief value of the Scottish Prayer Book consists in the influence it had on the English revision of 1662 and upon the American Prayer Book.

The Scottish Communion Service is one of the most perfect in existence. Its chief differences from the English rite are that

there is an order 'to offer up and place the bread and wine' upon the Lord's Table. The prayer for the Church Militant, after 'any other adversity' proceeds, 'And we also bless thy Holy Name for all thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise, and hearty thanks, for the wonderful grace and virtue declared in all thy Saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace to follow the example of their steadfastness in thy faith, and obedience to thy holy commandments; that at the day of the general Resurrection, we, and all they which are of the mystical Body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this,' etc.

The Consecration Prayer contains an invocation of the Holy Spirit upon the elements similar to that of 1549 (cf. p. 293).

After the words of Institution comes the memorial, 'Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial which thy Son hath commanded us to make; having in remembrance his blessed Passion, and precious Death, his mighty Resurrection, and glorious Ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.'

The Consecration Prayer ends with the Lord's Prayer, then comes the Prayer of Humble Access, then the administration, with only the first half of our present words.

THE AMERICAN PRAYER BOOK

Till the Declaration of the Independence of the United States in 1776, the Church in America was in the Diocese of London and the English Prayer Book was used. After that event it was thought necessary that the Churchmen in America should have a national Prayer Book of their own, especially as changes were being made in the services without authority. At the request of the American Church bishops were consecrated in Scotland (1784), Bishop Seabury at Aberdeen, and at Lambeth (1787), Bishops White and Provoost. There was, however, some difficulty on account of the oath of allegiance required by English law, and also because of changes in the Prayer Book contemplated by certain parties in the American Church; for it would have been wrong for the two archbishops, and the other bishops with them, to have carried out the wish of the American Church till they were assured that the American Church would not, by any departure from the faith and discipline of all ages, cut itself adrift from the Holy Catholic Church. The archbishops by their wise action prevented such a calamity. There was indeed danger that an entirely new service-book would be made, but in the end the English book was taken as the foundation. After an abortive attempt, called 'the proposed book,' the convention of 'the Bishops, the clergy, and the Laity of the Protestant Episcopal Church in the United States of America' ratified the American Prayer Book, which had gradually been prepared, and has since been used, October 16th 1789. In the preface to that book it is declared that the American Church 'is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship, or further than local circumstances require.' In the same preface the American Church acknowledges its indebtedness to the Church of England 'for her first foundation and a long continuance of nursing care and protection.' In fact the

American Church is one of the daughters of the Church of England, a daughter for whom there is great reason to be thankful to God.

Many important variations are to be found in the American Prayer Book. Amongst other alterations the Holy Communion follows closely the Scottish Office. The Black Letter days have disappeared from the Kalendar, with the exception of the Transfiguration (August 6th), which has a collect, epistle, and gospel of its own. Proper second lessons are appointed for Sundays and holy days. The Athanasian Creed and the Absolution in the Visitation of the Sick are omitted. In the Apostles' Creed it is allowable to substitute the words 'He went into the place of departed spirits' instead of 'He descended into hell.' New sentences are added in Morning and Evening Prayer and at the Offertory. It is permitted to use the Nicene Creed at Morning and Evening Prayer, and the Apostles' Creed in Holy Communion 'provided that the Nicene Creed shall be said on Christmas Day, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday.' In Public Baptism it is allowable to omit the sign of the Cross, 'if those who present the infant shall desire it.' In Holy Communion our Lord's 'Summary of the Law' is allowed instead of the Commandments; and the Invocation and Oblation, which were omitted in 1552, have been restored. Also services have been added, *e.g.* the Visitation of Prisoners and Family Prayer. Numerous verbal changes have been made throughout, *e.g.* 'spiritually' for 'verily and indeed' in the Catechism.

As many of the children from our schools go in later years to the United States, it is well to explain to them that churches have power over rites and ceremonies within certain bounds (cf. Article xx.); and the fact that the American Church has in some respects a different *use* from ours reminds us of the time when different *uses* were observed in England. Yet the American Church is in complete unity with the Church of England, and ministers of either Church are allowed to officiate in the other.

THE IRISH PRAYER BOOK

Unlike the drastic attempt to impose the Prayer Book on the Scottish Church, that book was adopted in Ireland after careful consideration by the Convocation and Parliament of that kingdom at the Restoration. Certain additions of local necessity were made, *e.g.* the appointment of a day of thanksgiving for the discovery of a plot to seize Dublin Castle and murder all 'Protestants,' and a prayer for the Lord-Lieutenant.

The disestablishment in 1870 opened the door for alterations. Controversy on the subject was animated, and for a time there was danger that the Churches of England and Ireland might part company, but wiser counsels prevailed. In 1877 the Revised Prayer Book 'according to the use of the Church of Ireland' was published.

The most important alterations are as follows:—

No Apocryphal lessons are read.

The ornaments rubric is omitted.

The rubric before the *Quicumque vult* is omitted.

Prayer for the king may be omitted after the Commandments.

The ascriptions before and after the Gospel are authorised.

The placing of the bread and wine is allowed at any time before the prayer for the Church Militant.

The consecration prayer is said 'at the north side of the Table.'

There is an alternative to the prayer for the Church Militant.

In the Catechism the following addition is made:—Q. 'After what manner are the Body and Blood of Christ taken and received in the Lord's Supper?'—A. 'Only after a heavenly and spiritual manner, and the mean whereby they are taken and received is Faith.'

The Oath of Supremacy is omitted in the Ordinal.

Various services are added, such as for Harvest and Visitation of Prisoners.

THE CANONICAL HOURS

The origin of the daily services seems to be the *Vigil*, or night-service, held by the early Christians, mindful of our Lord's command to *watch*. The Easter *Vigil* was the first to be kept, from a belief that our Lord would return at that time; the Church watched through the night with psalms, lessons, and prayers.

Three set hours of worship were inherited from the Church of Israel. The time of the morning sacrifice—*i.e.* the third hour (9 A.M.)—*terce*; noon, or the sixth hour—*sext*; the time of the evening sacrifice—*i.e.* the ninth hour—*none*. These were observed by David, 'in the evening, and morning, and at noon-day will I pray' (Ps. lv. 18); and by Daniel (vi. 10). We find reference to the hours in Acts ii. 15, 'it is but the third hour of the day' (*i.e.* the time of morning sacrifice). 'Peter went up upon the housetop to pray about the sixth hour' (Acts x. 9). 'Now Peter and John went up together into the Temple at the hour of prayer, being the ninth hour' (Acts iii. 1). These times had become specially sacred. At the third hour our Lord was nailed to the cross (S. Mark xv. 25), and the Holy Ghost descended at the same time. At the sixth hour the agony and darkness of the Crucifixion began. At the ninth hour the Saviour died. So Tertullian, at the end of the second century, speaks of the sanctity of these hours to Christian people; 'more solemn than the others' he calls them.

Two more *hours* were added, probably at the end of the second century—one at the beginning of the day, called by S. Cyprian in 252 *Matins* or *Morning Prayer*; one at the end—*Vespers*. With the former was also joined *lauds*, so called because then were sung the last three psalms—*laudes*, as they were called, from the frequent repetition in them of the word *laudate* (praise ye).

By the sixth century these hours had been increased to seven,

with an idea to conform to the custom of David, 'Seven times a day do I praise thee' (Ps. cxix. 164). This was done by introducing two new offices, one on going to work, called *prime*, and another on going to bed, called *compline*.

A name which is somewhat confusing is *nocturns*, i.e. psalms sung in the *night*; the name is also used for the divisions of *matins*. *Matins* might be said any time after midnight. These offices were introduced into the West early in the fifth century by Cassian, a native of Gaul, who had spent his early life in a monastery at Bethlehem; hence it happened that the offices in Gaul differed somewhat from the Roman offices established by Benedict in the rules for his new monastery of Monte Casino (A.D. 530). The *hours* were more suited for monastic use, and were never so popular as the service of the Holy Eucharist. They were not always observed at the same times. In days of persecution it was safe only to worship at night, and in the monasteries as much worship as possible was in the night; for public assemblies, however, such a time was inconvenient.

The *hours* were very early adopted in England.

THE CANONICAL HOURS

<i>Latin Name.</i>		<i>Early English Name.</i>		<i>Time.</i>
1.	{ Nocturns Matins Lauds }	.	.	Uhtsang . . . Night and Aftersang . . . Early morning.
2.	Prime	.	.	Primesang . . . 6 A.M.
3.	Terce	.	.	Undersang . . . 9 A.M.
4.	Sext	.	.	Middaysang . . . Noon.
5.	None	.	.	Noonsang . . . 3 P.M.
6.	Vespers	.	.	Evensang . . . Sunset.
7.	Compline	.	.	Nightsang . . . End of day.

From these services we derive our present Matins and Evensong.

THE BREVIARY

The name of the book which contained these offices is the *Breviary*. It was a collection of various service-books already existing. The word, perhaps, means *breve orarium*, or short service-book; though it is a very large book, nearly always in folio, it left out the musical notes to the canticles. The Breviary contained much more than the daily offices—*e.g.* the Kalendar, the Psalms, the Litany, various offices of dedication and benediction, and part of the Communion Service. When it was obligatory to say the daily offices this big book could not be carried about, therefore it was brought out in a smaller form, sometimes in four volumes, and called the *Portuary*, *i.e.* something that could be *carried*, or portase, porteau, portuis, portuasse, porthoos, portfory. It was what the clergy *carried about*. The *Portuary* was at first a book which contained *parts* of the *Breviary*; but before long the two words were interchangeable, though the former name is only used in England.

When the *Breviary* was translated into English, or when the Latin and English were written together, it was called the *Prymer*. The *Prymer* did not contain all the *Breviary*, but such parts of it as were suitable for popular use; it was the Book of Common Prayer used by the people before the Reformation. A *prymer*, certainly not of later date than 1410, is printed in full in Maskell's *Monumenta Ritualia*, vol. iii.

The word *prymer* was used for any *first* book of instruction; originally for the instruction books on the Creed, Lord's Prayer, and Ten Commandments. Maskell says of the *Prymer*: 'Springing, therefore, from some such early manuals of things necessary for all men to know and to do, the *Prymer* passed on from age to age, gradually collecting now an office and then a prayer, at one time the Penitential Psalms, at another the Litany, at another the Dirge, until at last it arrived at the state in which, with little further alteration, it remained during the fifteenth and sixteenth centuries; always a known book, authorised and distributed by the Church of England' (vol. iii. p. lv).

VERSIONS OF THE BIBLE

The most important versions are the (1) *Septuagint* (LXX), a Greek translation of the Old Testament, which was used by Grecian Jews wherever they were settled. This book is of great value because much of it was translated from Hebrew manuscripts much older than any that are now in existence. The writers of the New Testament generally quote from this. It is said that there are about three hundred and fifty direct quotations in the New Testament from the Old Testament, and of these not more than fifty differ from the LXX. It was the version that S. Stephen used in his speech and that the Ethiopian eunuch was reading.

The tradition is that Ptolemy Philadelphus, king of Egypt (about B.C. 280), wanted to have a Greek copy of the Jewish Scriptures, and that he sent to Jerusalem for that purpose. Seventy-two Jews were sent to Alexandria and were put into different cells. When their work was finished it was found that they all exactly agreed. This is only tradition; the truth seems to be that the translation began at Alexandria at this time, and was made by Alexandrine Jews.

(2) The *Vulgate*, i.e. common or received version. This is the Latin Bible. It also is of great value, as there were then many ancient manuscripts which have since disappeared. It was made by S. Jerome while living at Bethlehem (A.D. 383-404). It has been more than once revised, and is the Bible of the Roman Church.

ENGLISH TRANSLATIONS OF THE BIBLE

673-735. Portions of the Bible were translated into English by the Venerable Bede. He was engaged on this work when he died.

871-901. Parts of the Bible were translated under King Alfred's superintendence, and there were other partial translations also.

1380. The first complete English Bible is due to Wicliffe, made by him from the Vulgate during the peaceful close of his life at the rectory of Lutterworth.

1526. Tyndale's New Testament, printed at Worms, is of a strongly Calvinistic tendency. It was smuggled into England in bales of Dutch ware, and had great influence in spreading the doctrines of foreign reformers. The Pentateuch came out in 1530, and a version of the New Testament in 1534.

1536. Miles Coverdale translated the whole Bible from the German and the Vulgate. It was *allowed* by the king to be circulated in England.

1537. Matthew's Bible, another version of the above.

1539. The Great Bible, the first authorised version, which it remained till our present version came out. It was made from previous editions, and some reference to the original Hebrew of the Old Testament was made by Coverdale.

1611. The Authorised Version, translated from the Hebrew and Greek by forty-seven divines by command of James I.

1881, 1885. The Revised Version, the New Testament being published at the earlier date. It was made in co-operation with American scholars.

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